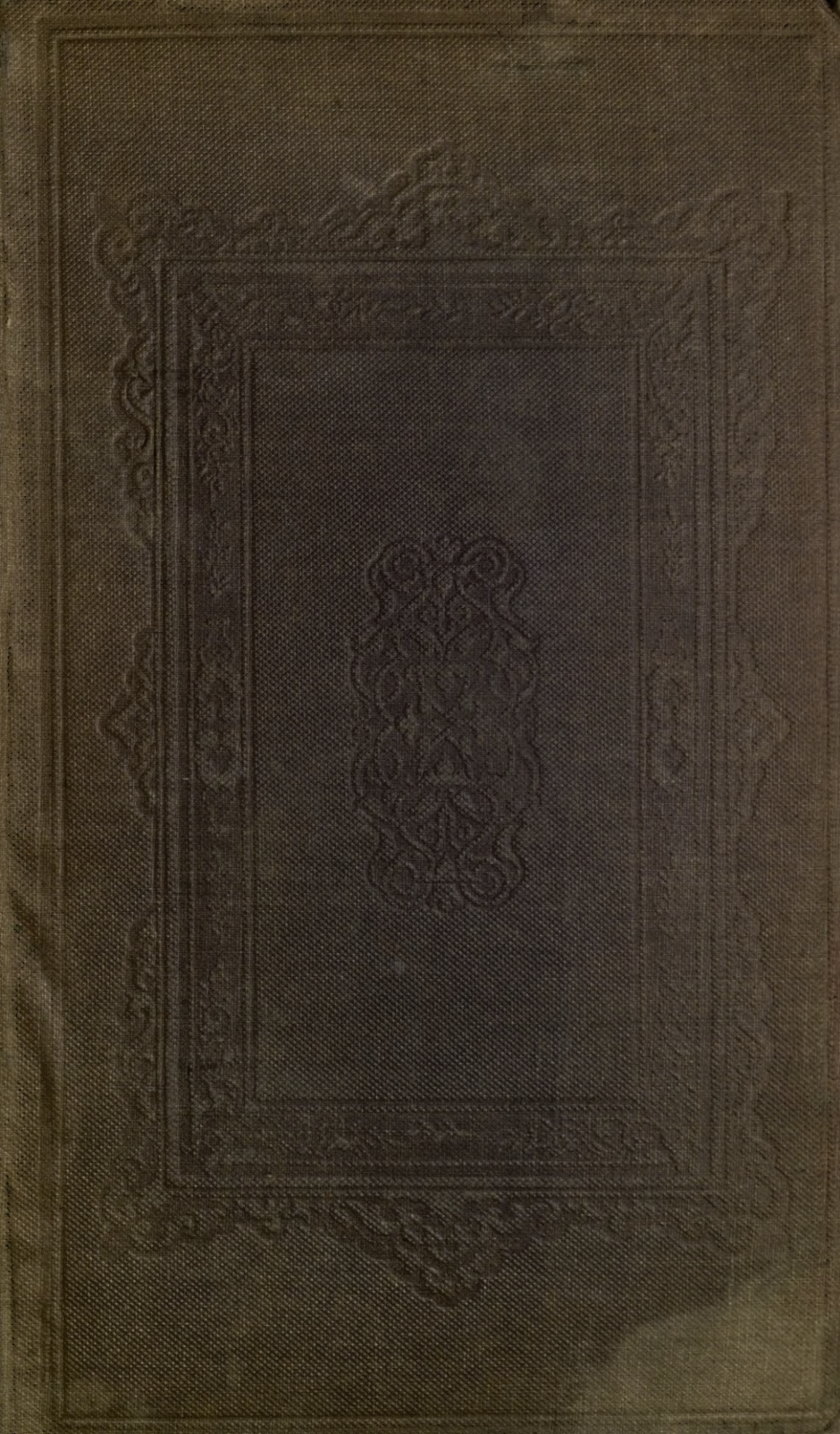






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J. C. Amytage, sc

Peace be with you

Your affectionate Brother

David Rasmith.

MEMOIRS

OF

DAVID NASMITH:

HIS

LABOURS AND TRAVELS

IN

GREAT BRITAIN, FRANCE, THE UNITED STATES,
AND CANADA.

BY

JOHN CAMPBELL, D.D.,

AUTHOR OF THE "MARTYR OF ERROMANGA," "JETHRO," "MARITIME
DISCOVERY," ETC.

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DEDICATION.

TO THE HON. AND REV. B. W. NOEL, M.A.,

CHAPLAIN IN ORDINARY TO HER MAJESTY THE QUEEN.

REV. SIR,—Your name is intimately and honourably connected with the subject of this Volume. Your services eminently contributed to the most important event that it records,—the establishment of the London City Mission. Unknown to yourself, you were the instrument chosen of God to open a way for Mr. Nasmith in the metropolis. Your celebrated Letter to the Bishop of London, developing the moral and spiritual condition of its population, greatly conduced to prepare the minds of multitudes for his appeals and plans, and to secure for him a cordial co-operation. This alone had been a matter of material moment; but your direct assistance was of still greater importance.

Notwithstanding Mr. Nasmith's personal worth, and practical wisdom, he was a stranger in London, without the means of commanding immediate public confidence, and therefore required the aid of men already known, respected, and trusted. Among those who stood promptly and generously forward to espouse his cause, and thereby, virtually, to vouch for his character, a foremost place was occupied by you. From his

catholic spirit, his unparalleled disinterestedness, and his quenchless zeal for the glory of Christ, you found in him a man after your own heart; and in his liberal and comprehensive system, you discovered, as you frankly avowed, something far more congenial to your cherished views of Christian union and co-operation, than you had perceived in any other scheme for supplying the spiritual wants of the countless masses hourly perishing in our mighty Capital.

Thus confiding in the rectitude of the man, and approving the principles and system of his proposed measures, you boldly appeared on the platform, at the first Public Meeting held on behalf of the infant Mission, and so conferred on it the benefit of your rank, reputation, and eloquence, at the same time identifying yourself with its Committee, by accepting the office of Examiner of Agents.

By these means you did more than any other man of your class,—more, indeed, than all of them united,—to assist Mr. Nasmith in founding and establishing the London City Mission;—and on these grounds, I dedicate to you this record of his extraordinary life and beneficent labours.

JOHN CAMPBELL.

London, May 3, 1844.

P R E F A C E.

THE annals of British biography furnish no instance of a man whose principles relative to Gospel Doctrine, Christian Ordinances, and Ecclesiastical Polity, were more clear, fixed, and determinate than those of Mr. Nasmith; while, at the same time, he breathed a most catholic spirit, and displayed a most comprehensive charity. The principle resulting from this fact has, throughout, regulated the preparation of the present work. An attempt has been made to diffuse the spirit of the man into the memoir, that, as he was a Christian of no party, it may be a book for all Christians; and, unless where the narrative required the declaration to be made in terms, no one, it is presumed, can ascertain from the work itself, either the Christian sect, or the theological system, whether of the Philanthropist, or of his Biographer.

In preparing this record of personal excellence and Christian philanthropy, the Writer has endeavoured, at

the same time, and on the same principle, to rear a monument of Mr. Nasmith's earthly friendships. With this view a selection of individuals has been made, for inscription, without the slightest regard to sex or circumstances, party or denomination, rank or country,—personal desert and relation to the deceased, alone, having been considered. This has been one of the most arduous and delicate parts of the undertaking. In a number of cases, it was far from easy to balance claims; and, in some, so difficult that perplexity was cut short by arbitrarily fixing on one where more were equally eligible. To this part of his work the Writer looks back with special satisfaction, and he hopes the public will consider it deserving of all the pains and labour that have been bestowed upon it.

To those numerous friends in Great Britain, Ireland, and America, who have communicated facts, letters, and documents, particular obligations are felt, and special acknowledgments are hereby made. To the Secretaries of the various Metropolitan Institutions which originated in the labours of the Philanthropist, the Author is also deeply indebted for the promptitude with which they granted free access to the necessary books and papers of their respective offices, which have contributed most materially to enrich and perfect the latter and more important parts of the publication.

For the lengthened delay which has taken place, the

Author might, perhaps, offer in explanation rather than apology, his diversified and onerous pastoral duties,—duties paramount to all others, how adapted soever to instruct the churches, and promote the general good of mankind; and to these he might add the endless demands of public business on a metropolitan minister, in this busy age. But these are, of course, obstacles common to all literary undertakings by men placed in the Author's circumstances. As the chief cause of delay, therefore, he has only to allege the peculiar difficulty of the work. The materials were widely diffused, and scattered throughout a mingled mass, which required much toil in collection, in analysis, in sifting, and in assortment, before the work of composition began. Two volumes, of equal size, might have been produced with much less labour. Here there is no wholesale publication of letters, often empty and worthless, which gives so loose, so spongy, so vapid, and so valueless a character to much of our modern Religious Biography. Every letter and every document has been closely scrutinized, and diligent search made for such matter as was essential to the point in hand, or to the general subject; this was extracted, and everything else rejected.

The delay of years has not been without important advantages in various ways, which would have been lost by rapid publication. The only ground of regret arises

from the fact, that death has cut off more than one of those respected friends to whom chapters are inscribed, and to whom it might have been as gratifying to receive, as it is to the Writer to pay the tribute,—a tribute which, it is not doubted, will be taken in good part by their representatives.

The Author considers it among the chief felicities of his life, that it has fallen to his lot to write the Memoirs of David Nasmith; and for this honour he stands indebted to the partiality of his esteemed friend, the Rev. James Carlile, of Hackney, by whom he was induced to embark in the undertaking. There are few men whose company he would prefer to that of the Christian Philanthropist, in travelling down to posterity; and those few are, assuredly, not found in courts, cabinets, and camps. No: but in the waste howling wilderness, in the dark and dreary solitudes of the earth, whither they have gone to preach deliverance to the captives, and recovery of sight to the blind, to turn men “from darkness to light, and from the power of Satan unto God.” The greatness of such men, in his view, exceeds all other greatness, and their glory will outlive the stars.

Of this class was David Nasmith, for his spirit was in the highest degree missionary; and although the sphere of his labours was home, they were not the less but the more Herculean. They wanted that enchantment for the multitude which distance alone can

lend; in consequence of this the sympathy they excited was exactly in the inverse proportion of their true merits, and hence the greatly increased difficulty of their performance. His operations were too near for the bulk of Christians to perceive their moral grandeur, and to the men of the world they were rendered contemptible by their evangelical character and their apostolic piety. Poets and orators, statesmen and philosophers, courts and kings, united in hymning the praises of Howard the Philanthropist, who would have scowled, with malignant contempt, on Howard the Missionary.

The most distinguished philosophical orator of his own, or of any age, speaking of Howard, said, "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples;—not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; nor to collect medals, or collate manuscripts;—but to dive into the depths of dungeons; to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, to compare and collate the distresses of all men in all countries. This plan is

original ; it is as full of genius as it is of humanity. It is a voyage of discovery ; a circumnavigation of charity."

Now all this is as true and just as it is great and splendid. The man who performed such deeds, doubtless, deserves a deathless celebrity ; but the deeds of the Missionary Servants of the Son of God incomparably transcend the deeds of Howard. Yet the toils, sacrifices, and sufferings of the former called forth no panegyric from the eloquent tongue of Edmund Burke. The deeds of Howard do not constitute the highest class of human actions. Such deeds may originate in mere humanity ; they terminate in physical nature. The actions of David Nasmith sprang from a celestial source, and were fraught with a spiritual issue. He was far from indifferent to the corporal, but he was mainly solicitous about the spiritual necessities of men ; he rejoiced to promote their welfare in time, but he agonized to secure it for eternity. Howard laboured to mitigate the horrors of punishment ; Nasmith, to prevent the crimes which incurred it. Both were devout ; both were philanthropic ; but in the labours of Howard the interests of time preponderated ; in the labours of Nasmith, those of eternity. In the prosecution of his objects, from first to last, Howard spent, of his ample fortune, upwards of Thirty Thousand Pounds ; Nasmith, all that he had in the world. Howard fell a victim to

benevolence ; Nasmith, to religion. Both were good ; both were great ; but, in the judgment of the Writer, Nasmith was the better and the greater. Both have served their generation according to the will of God ; both are gone their “way till the end ;” for they both rest from their labours, and will “stand in their lot at the end of the days,” when they will appear in the countless assembly of the blessed, and each receive a crown of righteousness that fadeth not away.

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MEMOIR

OF

DAVID NASMITH.

CHAPTER I.

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TO GREVILLE EWING.

SIR,—The period of forty years, during which you sustained the office of a tutor successively in two Theological Institutions, and discharged the functions of the Christian pastorate in one of the largest churches in the British empire, brought under your observation a large number of young men, some of them eminently, and all of them variously distinguished for gifts and graces; but it may be safely affirmed, that there was

not among them one of whom you could have spoken in such terms as you employed in reference to David Nasmith, when, on April the 16th, 1828, you said, "I certify that I have known David Nasmith from his earliest years, his parents being in communion with the church to which I minister in the pastoral office ; that, at an early period, he made a credible profession of faith in Christ, and was received into the fellowship of the church ; that he soon became distinguished for zeal in promoting sabbath-schools, prayer-meetings, tract, and missionary, and Bible societies ; that the Religious and Charitable Institution House in Glasgow was greatly forwarded by his plans and efforts for doing good ; that his judicious arrangements, extensive correspondence, and unwearied industry and punctuality, recommended that establishment so generally as to bring the meetings, the minutes, and much of the correspondence of twenty-three societies within the sphere of its operation ; that he renders most important assistance to the office-bearers of those societies ; that his heart and soul are devoted to measures of enlarged usefulness in the church and the world ; and that the Lord has been pleased remarkably to bless his labours." The man of whom, notwithstanding your characteristic caution, you could thus speak, must have been no ordinary individual ; while all who knew him agree that you have not over-estimated his merits. As one of his many friends, and with him a fellow-member of the church under your charge, some years previously to the date of your testimony, I can attest that he was, in his own line, by far the first young man in our fellowship. At that time, however, his character was only in the process of formation ; his capabilities had only begun to be developed ;

but his course, even then, gave a promise which his after life most fully realized. While he and the writer sat together in Nile-street chapel,—while we mingled in the social circle, and occasionally united in works of faith and labours of love, I often felt constrained by his intelligence, energy, zeal, and piety, to yield him the homage of an affectionate admiration, which his subsequent career, taken as a whole, not only sustained, but rendered far more intense. It was not, however, till after his race had been run, and the grave had closed over him, that, having examined his papers, journals, and voluminous correspondence, and thus reviewed the entire course of his marvellous history, I was able to form something like a proper estimate of his claims as a CHRISTIAN PHILANTHROPIST,—the character in which this volume presents him, for the edification of the church, and the instruction of mankind.

DAVID NASMITH was born in the city of Glasgow, March the 21st, 1799, of parents respectable in circumstances, and eminent for piety. They were, at the time of his birth, members of the college church, so long the sphere of the labours of the celebrated Dr. Gillies, the friend and biographer of Whitefield. There David was baptized by Dr. Love, one of the original Secretaries of the London Missionary Society, who happened to occupy the pulpit when, according to the Scottish custom, the child was publicly presented for baptism. In his seventh year he was sent to the City Grammar-school, where he spent four years to very little purpose; for he learned absolutely nothing; he

had not become master even of the rudiments of the Latin tongue. At the close of this period, his parents, entirely unacquainted with his state, were anxious to enter him at the University. Their ignorance of the boy's real condition, and consequent unpreparedness, was the less remarkable, from the fact that he had not been absent from his classes one hour during the whole of these years; and they very naturally connected the idea of attendance with that of improvement. But on discovering his unfitness for college, and his aversion to the further prosecution of the study of the learned languages, they altered their plan, and changed the course of his education, that they might prepare him for business. On the completion of this new course he was bound apprentice to a manufacturer, a man of worth and piety, but whom adverse providences overtook and compelled to relinquish business, in consequence of which David was transferred to that gentleman's brother-in-law, with whom he remained three years. This was a season of great peril to the boy's moral and religious principles, for the establishment was large, and abounded in wickedness. Now it was, therefore, that he began to experience the benefit of the lessons of his mother, who had laboured assiduously to implant in his heart the fear of God. Still, however, to some extent, iniquity prevailed against him. "When I look back," says he, "to the many sins which I then committed, unknown to man, they make me tremble! When tempted, I often prayed to God for deliverance; but sin remained as a sweet morsel under my tongue. When retiring to bed one night, and all was quiet, conscience, that faithful monitor, so smote me, that I thought of putting an end to my

existence by throwing myself over the window. I thought, If I do this, I shall undoubtedly go to hell! In this dreadful situation I was led, with all the energy of my heart, to call upon the Lord, that for the sake of Jesus Christ he would give me peace of mind, and cause me to sleep. Oh, how justly might God, at this time, have permitted me to have had all the thoughts of my wicked heart put in execution! But he has no pleasure in the destruction of sinners; hence that loving and entreating voice, 'Turn ye, turn ye; why will ye die?' The morning returned; I arose, but as the sow that was washed, I returned to the mire of sin. This circumstance had very little effect; my heart remained untouched. About the same time, I awoke, one night, in great horror of mind, from having beheld in my sleep a man, in the attire of a military officer, lying on the street, with his head severed from his body, and the blood flowing over the pavement. The scene still presented itself when I awoke. My horror of mind was such that I was strongly tempted to put an end to my own existence by means of a table knife which lay near me. In this awful state I looked for consolation to Calvary; but there the blood flowed, which increased my horror! Now I was permitted to fall asleep without yielding to the temptation of the enemy. Surely an unseen hand kept me. I lay until the sun had risen and shone upon my pillow; but as yet I felt not the cheering rays of the Sun of Righteousness upon my gloomy soul. This awful scene was not soon effaced from my mind. Oh, what a monument of the long-sparing mercy of Jehovah do I now stand! How justly might he have then given me my portion with hypocrites and unbelievers, in the fire which shall

never be quenched! But he had thoughts of mercy towards me. When I look back upon the life which I have altogether spent in sin, I feel constrained with the apostle to acknowledge that I am the 'chief of sinners,' and with the publican of old to cry out, 'God be merciful to me a sinner;' reckoning it also a faithful saying, and worthy of my most cordial acceptance, that 'Christ Jesus came into the world to save sinners.'"

During the whole of this period, and, indeed, from the time that David was six years of age, he regularly attended a sabbath-school, a circumstance which gave birth to an event of the utmost importance to his spiritual well-being. In June, 1813, two of his school-companions proposed to form a society for the distribution of Bibles among the poor. For this purpose a meeting of their fellow scholars was called, and "The Glasgow Youths' Bible Association" was formed. "Never," says he, "shall I forget the pleasant meeting we had at its formation; the exercises were commenced by singing a hymn on the extension of the Redeemer's kingdom, and prayer to God for his blessing and guidance in the management of our affairs. I was chosen secretary. I neither, at the time, understood the name, nor the duties connected with the office. This may be marked as the commencement of a new era in my history. From the office I held, and the interest I took permanently in the institution, I got acquainted with a number of pious young men, whose walk and conversation were very consistent, which led me often to reflect upon the contents of that book we were giving to others. I found an increasing interest in its communications; I was led to behold myself as a

guilty and polluted sinner, in the sight of an infinitely pure and holy God, and my heart desperately wicked, and unable to do any thing to satisfy Divine justice, or better its condition. Often, often did I try to improve my conduct; but as often did I find that, as the Ethiopian cannot change his skin, nor the leopard his spots, no more can they who have been accustomed to do evil learn to do well. By continuing to search the Scriptures, I found One, even JESUS, who could deliver not only from the punishment, but from the power of sin. He appeared altogether such a one as I stood in need of—a Saviour all-sufficient—yea, mighty to save! This was followed with a hatred of those sinful thoughts which I formerly cherished, and an earnest desire after holiness of heart. The preaching of the gospel became to me a delight. I longed for the return of the sabbath, finding it to be a precious season, sacred to the memory of my risen and exalted Saviour. From that period until now, my desires have been to preach this precious Saviour to my fellow sinners.”

David, having thus surrendered himself to the Lord, was soon impelled by a sense of duty, as well as by a desire of privilege, to make a public profession of the faith. “Feeling,” says he, “a desire of enjoying all the privileges of the sons of God, and esteeming it my duty to attend to whatsoever the Lord had commanded, I applied for admission to the church in Nile-street. I was led to apply to them from the spirituality of conversation which existed amongst their members; the constitution of the church being agreeable to that of those planted by the apostles of Jesus, so far as my limited knowledge of the word of God enabled me to judge; and the preaching of the gospel there being ‘to

know nothing but Jesus Christ, and him crucified.' I was received amongst them, and with comfort and enjoyment continue until this day."

David, having now experienced peace of conscience, forthwith began to struggle after purity of heart. "I find daily within me," says he, "a member warring against the law of my mind. Sin is, in my estimation, an exceeding sinful and abominable thing; and every temptation to it appears as if to crucify the Lord afresh. I find it mingle with all my performances; but rejoice to know that the blood of Jesus Christ cleanseth from all sin, and that in a little time I shall be delivered from this sinful nature, when I shall no more grieve the Holy Spirit. There is nothing in the world I desire more than holiness of heart, and an entire conformity to the will of Christ. May the Lord enable me, with all diligence, to watch over mine own heart! Knowing that from thence proceed the issues of life, may he, by his Holy Spirit, work in me both to will and to do of his good pleasure, bringing into subjection every affection of the mind to the obedience of his will; and, whether I live, may it be to the Lord, or die, may I die in him."

Although David had only completed his sixteenth year when he was received into the fellowship of the church in Nile-street, he was strong in faith, full of zeal, and considerably enlightened in the knowledge of God. His journal of August the 1st, 1816, contains the following entry illustrative of his views at the very outset of his career: "This is the first day of another month. I have now lived seventeen years, four months, and ten days, in this world. It is now more than twelve months since the people of God assembling for

worship in Nile-street chapel received me into their communion, upon professing my belief in the word of God, and faith in the Lord Jesus Christ as the Saviour of sinners. I desired to follow his commands with them; I made a public profession of him, declaring that I had renounced the works of the devil, and my own fleshly lusts, and taken Jesus for my Advocate and King, and wishing to live to his praise and glory. Twelve months have now passed. How have I spent them? Have I walked according to the resolution which I have made, that, in the strength of Jesus, I would renounce all evil, and follow him? Alas! how far short I have come! Often, often have I fallen." On the 10th he writes: "I this day followed the remains of a dear brother (James Duncan) to the grave; the first funeral I was ever at, except that of my two brothers. It was a solemn occasion to me; it bore heavy on my mind, not knowing how soon I might be carried off also." Again in September he thus pours out his spirit: "O thou my soul, the Lord of glory, whose thou art, has told thee that thy residence in this mud-walled cottage is to be of short duration! He will call thee to appear at his judgment seat to render an account of what thou hast been engaged in here below. He sent thee into this world to glorify his name. Look back upon the seventeen years which thou hast spent, and consider,—has the end of thy existence here been accomplished? Ah! no: seventeen years, last May: this must be accounted for. Ah! Lord, I cannot answer thee for one of ten thousand of my transgressions! They have gone over mine head. I plead guilty before thee. I have no righteousness of my own to plead. Thou art holy, and I guilty and sinful, and hell-deserv-

ing. I plead alone the righteousness of Jesus Christ. His blood cleanseth from all sin. O give me faith in him ! Thou hast said, Come. Do thou draw me."

About this time David commenced a correspondence with several young friends, which also strongly contributes to the illustration of his early Christian character. One of these was a Mr. John Glen, of Dumbarton, between whom and himself there existed a very ardent affection. The Rev. John (now Dr.) Paterson, late of Russia, having, it seems, written (from abroad) a spirit-stirring letter to the young men of Nile-street church, its public recital produced a very strong impression. In reference to this epistle David writes to Mr. Glen as follows :—" I have just received a letter for you from brother Gallie ; he has therein trodden the same path which I had intended, and to much more purpose than I could have done, respecting the letter from Mr. Paterson. I think it was much calculated to raise the desires of many to engage in this labour of love. There were many young men present. By the blessing of God, I hope it may be the means of awakening some to make a more diligent inquiry both with respect to their own interest in that Saviour in whose cause he appears to be so zealous, and to take a more active concern in the work by coming forward and offering their services. May He who has the hearts of all in his own hand, raise up many who shall not count their lives dear unto them that they may win souls unto the Saviour ! Oh that the Lord, in his own good time and way, may prepare *me* to be useful either in that, or some other way, which he may see to be most for his own glory and the good of my soul !"

This letter, which was dated September the 21st, 1816,

is of value, as fixing the period when the spirit of the missionary had first gathered strength in David's bosom. During this year he appears to have made great progress in the knowledge of Divine truth, and in the experience of its power. The following extract from his diary of November the 16th, shows that the nearness and claims of eternity were constantly present to his mind: "I was employed to-day in following the remains of Alexander Stephen to the narrow house appointed for all living. His soul took its flight into the world of spirits at nine o'clock on Saturday night; at half-past eight o'clock he was in his usual state of health. What ought I to learn from this solemn occurrence? How important it is, seeing that death is so certain, and the time so uncertain, that I should be ever waiting with my loins girt and my lamp burning, that at whatever hour the Lord shall call me, I may be ready to go in with him! I dread the thought of being found, when my Lord cometh, among those whited walls who have the profession of Christianity, but know nothing of its power."

David's spirit, even at this early period, both as a worshipper and as a sabbath-school teacher, is well illustrated in a letter to Mr. Glen, dated April the 7th, of the following year: "At half-past ten I went to the chapel, and heard Mr. Ewing lecture from Col. chap. iii. from the 18th verse down, including the first verse of chapter iv.: I would have been glad you and all whom I wish well had heard it. It was as instructive a lecture as I have heard for a long season. He spoke much of the love which ought to exist in the marriage relation, and in order to the enjoying of unity in this relation; he had some very suitable remarks to those

who have not yet entered into it. He says that they ought to marry '*only in the Lord.*' When speaking of the female sex as being the weaker vessel, he called us to remember, that the jewel which dwelt within her breast was equally valuable as that of the man's. I am sorry I can give you so little of the discourse, as I consider it to be as happy a life as can be enjoyed upon earth, when two pilgrims meet together whose aims are one, whose desires are both in heaven, and who have met with the desire of assisting each other on their journey heavenward."

In the same letter, referring to the work of the Lord's day, he says, "There called upon and took tea with us, a beloved brother from Haddington, who holds the Baptist sentiments. I have not for a long time enjoyed such heavenly conversation. He dwelt much upon the assurance of the saints; he himself appeared to enjoy as much of that assurance as any pilgrim I have ever met with. His conversation made me blush, to hear the attainments he had arrived at, and, alas! to think how far deficient I am. We reached the school about twenty minutes past five o'clock, when the children were waiting. Upon the whole, I enjoyed as much satisfaction from the school as on any former occasion. I trust our meeting was not altogether in vain in the Lord. We left them about a quarter past nine; I walked, enjoying sweet conversation with my friend, till ten minutes past ten, when I went home. After family worship and secret prayer for the blessing of God to crown our feeble attempts among the young, committing myself into the arms of my Redeemer, I laid myself down to rest about twelve o'clock."

From the time of conversion, a desire to enter the

gospel ministry daily grew upon him; and with a view to this he diligently revised, or rather re-commenced his grammatical studies, while he improved his general knowledge, and cultivated his intellectual powers. His journal of September the 6th, 1817, contains the following fervent utterance: "Lord, let me now feast on thy love; enlarge my spiritual conceptions, and conform me to thy holy image. Enable me to recommend Jesus to all around me. May I be made the honoured instrument in thy hand of turning sinners from the error of their way to the love and service of the Lord!" About this time he opened his mind to his pastor, and sought his counsel. In his journal there is an entry, of October the 27th, of that year, which runs thus: "The Lord's ways are not as man's ways, neither are his thoughts as man's thoughts; for at the time I entered the foregoing into my diary, my mind was wholly set upon preaching the everlasting gospel to my fellow-sinners in Africa. With this intention I consulted with my esteemed pastor, who made known my desire to the managers of the Theological Academy; but the Lord did not see meet to call me forth at that time, and, therefore, directed the minds of his servants not to receive me. This was to me a very severe trial. I had my eye fixed upon that period which I thought not far distant, when I should unfurl the banner of the cross before them; but I had to learn the important lesson of submission, the honour being too great to be conferred upon me. Yet here I must and I will bless his holy name, for he forsook me not; but as my day was, so made he my strength to be; well does it become me to keep silence from murmuring, and to adore his glorious name."

David's meek deportment, under this mortifying disappointment, presents an example which will not be without its use to young men under similar circumstances. Here there was no rising of heart either against God or man; nothing but calm, devout submission. The gentlemen who composed the committee, while they honestly acted upon the convictions of their own judgments, little knew the real character of the trembling lad who stood before them a candidate for their favour. Had David, as he desired, been sent as a missionary to Africa, he would probably have combined in that character the principal excellences both of Vanderkemp and of Moffat, and have given to the church of Christ a pattern of apostolic zeal, which has not been surpassed since apostolic days. It was, however, otherwise determined in the councils of Heaven; and of course wisely too, for the loss to Africa was gain to Europe. Other work, as the event proved, neither less arduous nor less honourable, was reserved for the youthful aspirant to missionary usefulness.

David fell into an error too common among young men similarly situated; he turned his back upon trade before he had the slightest ground to expect that he would be admitted to the service of religion. Relative to the business of preparation, he says: "Having given myself wholly to it, and applied myself to the study of Latin for several months, I was out of employment; and the only thing I could do was to seek after a situation, which was ill to be got. I turned my attention to the study of a branch which would be of greater importance to me in business, till some situation could be found. In this I continued several months before I could hear of a proper place, when I saw an adver-

tisement in one of the newspapers, which I thought might suit me. I wrote a letter, and, in a few weeks, was sent for by the unknown person, who was directed to choose me from among forty who had applied to him. I must write with gratitude to God my heavenly Father, for such a valuable master."

The sincerity of David's zeal in behalf of the heathen was proved by his indefatigable labours for the salvation of the multitudes who were perishing around him. He now betook himself with intense energy to the work of Sunday-school tuition. Relative to this, the diary of the above date goes on: "God is now affording me an opportunity of telling two hundred children, every sabbath evening, the unfathomable love of my dear Redeemer; neither is he leaving me without proof of his blessing our humble endeavours; for whilst I am borne down with sorrow over the many amongst them who are regardless of all instruction, and are setting at nought all his counsels, and all his reproofs, frequently do the tears flow copiously down the cheek of the speaker and a few of the hearers, when the love of Jesus is described as manifested in his humiliation, suffering, and death. The truth has evidently had the effect of changing the conduct of some, and fondly would I hope that he will bless his word to the salvation of many."

In this first stage of David's course we everywhere see prudence regulating zeal, and zeal animating prudence. Seldom, in a breast so young, has so much ardour been so wholly free from the alloy of rashness. We nowhere meet with the slightest symptom of pride, conceit, or self-sufficiency. In his spirit, projects and labours, heat and light uniformly appear in happy com-

bination. He presents a lovely pattern to young men, whom the imitation of his example will not fail to conduct to happiness, usefulness, and honour. This excellency in David was chiefly to be attributed to his deep acquaintance with the word of God, which was the subject of his habitual and intense study and meditation.

CHAPTER II.

Address to the Rev. Dr. Wardlaw—Endures much spiritual conflict—Mysterious bodily affection—Spiritual distress—Helps to establish adult schools—Remarkable case of conversion—Becomes secretary to the Bridewell Association—Visits Glasgow prison—Proceedings in the condemned cells—A monster in the guise of a friend—The way to the gibbet—Beautiful story of Mary Watt, the happy negress—Reflections on David's conduct.

TO THE REV. DR. WARDLAW, GLASGOW.

SIR,—Next to your revered colleague, Greville Ewing, I must be allowed to rank you among the friends of David Nasmith, whose worth you well knew, and on April the 16th, 1828, thus emphatically testified: "Mr. David Nasmith having found it necessary to resign his situation as assistant secretary to the various benevolent institutions connected with the Religious and Charitable Institution House, in this city, I most cheerfully bear my testimony, from all that I have seen and known of him, to the piety, regularity, and consistency of his personal character, and to the zeal, prudence, fidelity, diligence, punctuality, and perseverance, with which he has fulfilled official duties, complicate and incessant as they have been, of an arduous and responsible situation."

DAVID's piety continued to rise in its tone, while his acquaintance with the things of God hourly increased. The following passage, dated January the 21st, 1818, which refers to a particular affliction, shows in what spirit he began the year: "Here will I raise my

Ebenezer, and say, 'Hitherto hath the Lord helped me.' He has just brought me through the waters of affliction, during the first three weeks of which I felt my mind quite calm and at rest. The Scripture I found to be very precious in this my trouble; its promises were as ointment poured forth into my fainting soul. I enjoyed much comfort from Romans xii. 12: 'Rejoicing in hope; patient in tribulation; continuing instant in prayer.' But once, from a sense of my sinful nature, and feeling the power of it in my mortal body, I was led to give up all hope of happiness beyond death and the grave, when that passage came forcibly to my remembrance, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' This naturally led me to consider whom the apostle referred to, what he had committed to him, and against what day. This Jesus is 'the same yesterday, to-day, and for ever.' He is to me, if by faith I put my trust in him, the same surety that he was to the apostle of old. About the end of the third week of my affliction, when going to bed in the evening, my body became cold, my limbs were quite stiff, and I thought my dissolution was to have been immediate. Now I felt, in the most striking manner, the necessity of an interest in Christ's finished work. I could not say that my actions had been performed from a single eye to the glory of God and from love to him. I had been satisfying myself too much with the outward act. From the way in which I had passed among the disciples of Christ, I had seldom been led to think of the importance of the precept, 'Examine yourselves.' Now in this hour, when the two worlds were brought before my view, I felt that I had too much studied the

empty applause of the world in which I was sojourning, to the great neglect of securing an interest in Christ, through whom alone an entrance can be had into the city of the New Jerusalem. Under these circumstances, it was with me a matter of the greatest importance to know how I might approach my justly offended Maker. I was altogether sin ; and God had declared in his word that he could not look upon sin but with detestation and abhorrence. I found that access must be altogether through another channel than self. I felt assured that there was no other name given under heaven among men, whereby I could be saved, but the name of Jesus ; and that it was to him alone I must flee for refuge. I still found myself so vile, and my guilt so great, that I knew not what to do. It was a load too heavy for me to bear, and under which my body sunk. I thought of the passage where Jesus says, ‘ Come unto me, all ye that labour and are heavy laden, and I will give you rest.’ This call I knew was given by Jesus to sinners who felt their iniquities as a heavy load, and who were anxiously desirous of their removal. This was exactly my character. Emboldened, therefore, by this and similar calls given by him, I cast myself at his feet, pleading the fulfilment of his own gracious promise ; and, as if I had heard Jesus saying to me, ‘ According to thy faith, be it unto thee,’ my heart did reply, ‘ Lord, I believe ; help thou mine unbelief.’ Supposing I would never see the light of a new day, I felt afraid of falling asleep : neither did I enjoy an hour’s sound rest during the night. When, however, I felt myself overpowered by it, it was my endeavour to commit my spirit into the hands of my Redeemer. When the thought of death first impressed my mind, the importance of my Saviour’s

admonition, ‘ Be ye also ready, for in such an hour as ye think not the Son of man cometh,’ forcibly struck me. I reflected upon my misspent time, and found how much I had neglected my Bible, the consolations and comforts of which I now stood so much in need of. I thought, ‘ Well, I wish I had my life to begin again; I would live a different one;’ and resolved that, if the Lord was pleased to spare me, I would make the Scriptures more than hitherto the man of my counsel, and take them as a light to my feet and a lamp to my path, while I sojourned here below.” Such were the conflicts and reflections of a youth, in the nineteenth year of his age; and they surely indicate no ordinary degree both of experimental knowledge and true devotion.

About this time the sphere of David’s operations began to enlarge. He took a very active share in the establishment of adult schools in Glasgow, in connection with the Sabbath Evening School Youths’ Union. At the committee of these schools, his journal states that the following fact was recited: “ A boy attending a sabbath evening school was brought to believe in the Lord Jesus Christ, and began to pray in his father’s house. His father, being a very wicked man, became quite enraged when he heard of his boy praying; he took a whip and lashed him severely. The boy, not daring to continue his practice in his father’s house, resorted to an adjoining field, or plantation, where he prayed to his Father who seeth in secret. The parent, hearing of this new haunt, took his whip, one night, and followed him. When he came within the reach of the sound of the boy’s voice, he thought, before he whipped, he would listen to hear what he was saying. The boy, at this moment, was earnestly praying on

behalf of his wicked father. The father's conscience smote him; he wept. The boy having concluded his supplications, rose up, and turning round, saw his father weeping. The trembling father, addressing his astonished son, said, 'I came out to whip you, but you have whipped me.' A short time after, they both made application to a Baptist church for fellowship; and when, according to the custom, the father was publicly called upon to give an account of his views of Divine truth, and to state his experience of its power, he shrunk back and said, 'No, no; let (naming his boy) do it first; for he is my spiritual father.'

The engagements already specified did not suffice to exhaust the energy of David, whom we find acting as secretary to the Bridewell Association, for the moral and religious improvement of the male prisoners. For this most difficult species of philanthropic labour he was singularly qualified by his prudence, courage, and manly presence. His compassion likewise extended to the Glasgow prison. His journal of June, 1818, contains the following recital of events in that awful mansion of sin and misery: "On the evening of the 2nd, till five o'clock on the morning of the 3rd, I continued, with six others, in the company of Baird and Blair, two young men under sentence of death, imprisoned in the tolbooth of this city, who were executed on the 3rd, for highway robbery. When we went in we found Baird reading his Bible, and Blair writing; on our entering the room they instantly arose, and shook hands with those who had formerly visited them, and appeared glad at our arrival. They took their seats; Blair returned to his writing, as one of the gentlemen requested him to finish what he was engaged in, and

then we would enjoy his conversation. Mr. Smith, having taken his seat beside the iron grate which separated the prisoners from us, began a familiar Christian conversation, to which Baird gave particular attention, and occasionally read his Bible. Blair continuing long writing, we invited him to draw his chair near and converse a little. We then asked them if they found any passage which afforded them consolation. Blair said they did. We asked them what their prospects were. They stated, that they had been great sinners, but hoped for mercy. We inquired through what channel they expected it. They said that Jesus had died for sinners, and that for his sake they hoped God would have mercy upon them. After several questions of a similar nature, we asked if they had any objection that we should engage in praise and prayer. They expressed their concurrence. * * * I stood up ; my mind was much perplexed ; but having requested of my heavenly Father the outpouring of the Spirit of grace and of supplication upon me, I was enabled to make known my request to the Hearer and Answerer of prayer. Truly it was a solemn season. After prayer, we desired Blair to finish what he had been engaged in. Mr. Leslie again began the conversation, and Baird acted as formerly. Blair having finished his letter, Mr. Kirkwood asked him if he had written what Baird and he had been talking of formerly ; Blair, supposing it to be respecting the means by which they came by the pistols, said he had not, neither did he intend it, as anything that he might write respecting it, he was sure would be published, and he did not wish that. Mr. Kirkwood, however, seeing that he did not understand him, asked Baird if he had told Blair ; he answered, No. Mr. Kirkwood,

conceiving it to be a matter of great importance, wished them to make it known, that such a character might be detected, and such schemes prevented, that others might not be caught in the same dangerous net. Baird then told Blair, and Blair wrote it, to which Baird signed his name. Mr. Kirkwood considering it not altogether prudent to read it, two town-officers being present with us all night, deferred speaking of it till we went out. Blair wishing to write his mother, Mr. Kirkwood thought it best to do it in the fore-part of the night, before they got heavy; previous to which, however, Mr. Leslie proposed reading some passages of Scripture, and engaging in praise and prayer, which was done. Mr. Leslie officiated—read, at their own request, a portion which Baird had been reading—sung also, at the request of Blair, in the Scripture translation; after which, Mr. Leslie offered up a most suitable prayer. After the first prayer, Mr. Robertson, my dear companion, became sick and very unwell. I went out with him; when we got a little wine and water, which he drank, after walking round the jail twice and feeling himself but little better, I accompanied him home, and then returned to the prison. Mr. Leslie having finished prayer, Blair began to write a letter to his mother, when we again resumed our conversation, Baird listening and reading his Bible alternately. After spending a considerable time in conversation upon various important subjects of Scripture, I hinted to Mr. Leslie that as I conceived the time to be so very valuable, and especially to the two young men, that somewhat of a more particular nature should be entered upon, and that they should be invited to join. Blair was accordingly requested to delay the finishing of his letter till we departed, which

he instantly did ; when Mr. Leslie put several questions to them, which Blair answered distinctly, but in such a way as led us to fear that he remained ignorant of the nature of salvation. Baird spoke none, except when a question was put directly to him, and even then his answer was just—yes, or no.

“ We thought it proper to leave them for a time to their own reflection ; we therefore took a walk in the Green, when Mr. Kirkwood gave us the substance of the paper which he had received from Blair, which gave an account of the way in which Baird was at first seduced from the path of virtue, by his coming into contact with a man who invited him to his house on the sabbaths, where they spent that blessed day, sacred to the memory of the exalted Redeemer, in drinking. The man pretending to be his friend, wished him not to go into bad company, but always to come to him, and brought into the house prostitutes, with whom they spent the sabbath. This monster of iniquity, in order that the young man might be able to answer his uncle, who made it a point to take from him at night the texts which he had heard preached from through the day, put portions of the sacred volume into his mouth, and thus led him in the most effectual manner to the commission of the most aggravated crime. From keeping company with this man, he took from his uncle, at sundry times, to the amount of two hundred pounds.” Let young men ponder these facts. Here is the usual course ; sabbath profanation, drunkenness, debauchery, falsehood, theft, robbery, apprehension, condemnation, the gibbet !

During the same year, David records the history of a poor negro female, which forms a beautiful contrast to that of Baird and Blair. This touching narrative was

left among his papers, drawn up in the form of a tract, apparently with an intention to print it. The title prefixed is, "Mary Watt; or, The Happy Negro." David, modestly intending to conceal his own name, it will be seen, speaks of himself, throughout, in the third person.

"In the year 1818," says he, "a young man, whose heart bled for the state of the heathen, whilst surrounded with difficulties on every hand, and seeing no opening in Providence for his being sent forth to tell the children of Ham of the great salvation, was busily employed in his lawful calling, when a descendant of that tribe was sent to his door to ask for employment. He invited her in, questioned her, and, being satisfied, gave her a piece of muslin to sew, took her address, and upon the day following called at her lodgings. In conversation, he discovered that she was about thirty-two years of age,—that she was married,—that her husband, who was a man of colour, was at sea,—that before marriage, while yet in her own country, she had had two children, one of whom was married and had a child,—that she could not read, but was willing to learn, yet, being poor, could not pay for instruction. When asked if she went to church, she replied, 'Yes, me go to church three times every Sunday.' 'Does the minister tell you that your heart is bad, and that before you can get to heaven you must become a new creature?' 'No! no! my heart be good, good. Me never lie, steal, swear, cheat, nor fight with my husband.' 'Well, Mary, if your heart be good, it was not always so, for God says, The heart of man is deceitful above all things, and desperately wicked. What do you know about Jesus Christ, for he it is who gives the new heart and the right spirit?' 'Me know

nothing 'bout him.' 'What, Mary, did you never, in attending church three times every sabbath, hear of the great love that God had to poor sinners, in sending his dear Son into the world to die for them?' 'No, me never hear of him; never hear of Jesus; no, me do'n't know him.' 'My minister tells me a great deal about this Saviour, who was called Jesus, because he was to save his people from their sin; and, were you able to read the Bible, you would find a great deal in it about him. Perhaps you will come next sabbath, and hear what my minister has to say about him.' Mary promised to come, but did not fulfil her promise. Her friend, which was the name by which she afterwards called the young man, called repeatedly—six times—upon Mary, and ultimately succeeded, not only in getting her to attend church, and occupy a seat where he sees her regularly, but also prevailed upon her to attend his sabbath-evening school. He likewise sent her, at his expense, to an adult school, every week evening, to learn to read. Upon all these places she became a regular attendant. In the sabbath-school she received, for some time, a small card weekly, with a verse of Scripture printed upon it, which she committed to memory, and repeated regularly; this she did by getting her neighbours to read it to her. A long time did not elapse till she expressed a desire to learn four verses weekly of a psalm, with the youngest class; and, making some progress in learning to read, her friend, by way of encouragement, got her a large printed New Testament. This she was greatly pleased with, and wished permission to join the next class, whose exercise was six verses in the Gospel of Matthew weekly. After a time she joined a higher class, and repeated with them nine verses from the Gospel by

John every night ; and, ultimately, she sought and obtained permission to join the senior class, in proving doctrines.

“ Although dull in comprehending what was said to her, Mary was a regular and attentive scholar. Except through indisposition, her seat in chapel or school was never empty. She was, in the providence of God, two or three times brought low by affliction, and gave pleasing evidence that a work of grace had been begun in her heart. She, at length, modestly signified to her friend a desire to join the church ; and he having frequently conversed with her on the importance of the step, apprised her that the church was a community of the *friends* of Jesus, and that none but such as gave decided evidence of love to him had a right to a place amongst them, and introduced her to his minister, who, after conversing with her, and being satisfied—so far as he could understand what she said—that she had been born again by the incorruptible seed of the word, mentioned her name to the church. She was then visited by two brethren, appointed to converse with her, who reported favourably, and, no objection having been made, Mary Watt was enrolled amongst the family of Jesus on earth, with the humble hope that Jesus had previously received her into his fold, and appointed her a place in this green pasture and beside these still waters.

“ After this step had been taken, Mary’s husband, who had been absent at sea, returned home ; and having saved a little money, did her much good by providing her with a number of articles of wearing apparel, of which she stood much in need. The change which had taken place upon his wife was not unnoticed, nor did it pass

unacknowledged by him. A day had scarcely elapsed before she brought him to her friend, to whom, in a very polite manner, he expressed his obligation for the kindness shown to his partner. Being invited to accompany his wife to chapel and school, he did so regularly for some weeks. Mary, deeply anxious for his welfare, procured a small spelling-book, and began to teach her husband the letters. Money became scarcer, and latterly he did not make the best use of it; and then he showed unkindness to her; coming in, as she told a young lady, one day, in a state of intoxication, he began, as in time past, to beat her; but she, instead of returning the blows, as she had been wont to do, tapping him on the shoulder, affectionately said, ‘You no do that; me your wife;’ he forbore. He shortly afterwards went to sea again, but could not leave his Mary till he got his master to promise that five shillings a-week should be paid to her at stated periods, to be deducted from his wages. After a time he left the service of the master that he had gone out with, and from this time Mary’s supply was cut off. She was again rendered, in a great measure, dependent on her own exertions for a maintenance. But even now Providence appeared for her; the individual who had brought her husband to this country, was so kind as to pay the rent of Mary’s small apartment, which was a great assistance to her. Her swarthy frame was very tender and delicate, and it was with difficulty she could labour for her support; but in her deepest distress Mary was a striking example of peace and contentment. Her friend calling one day upon her when she was very poorly, asked if she required anything. ‘No,’ she replied. Her modesty was extreme. Upon further inquiry he

found that she had not a farthing. She had given her last sixpence to the doctor for a blister, and owed him eighteen-pence for a bottle of medicine she had received for her cough. This, she said, was the only sum she owed. On being asked what she was able to take, 'Very little, if any thing,' was the reply; and she added, 'a kind friend has promised to send me a little wine to-morrow.' 'What do you prefer for breakfast?' Her answer was, 'When I can get it, I take a little coffee; and when not, a little water-gruel.' 'Are not you fond of tea?' Smiling, she made no reply, intimating that tea was what she could seldom come at. Calling upon her on a sabbath evening, after she had been confined to her room, and mostly to her bed, for two weeks, he found her a little better. She said no person had called that day, and having no water she had received strength of Jesus to go down two pair stairs and bring up a jugful. Upon getting up she had been very faint, but taking a little of her cold water, she recruited. I said, 'Why did you not ask some neighbour to do it for you?' 'No,' she replied, 'I could not ask them to do anything on the sabbath day: me think it to be kept holy.' I asked was she not very dull in the house alone, no one to minister to her necessities? 'No,' she said, 'I have always the presence of my best friend, Jesus, and I am happy.' Some of her kind neighbours, she said, had called in, and offered to sit with her during the night, but, thanking them for their kindness, she declined accepting their services. When she became so very poorly, she said she would not trouble her friends, but apply for admission into the Infirmary. On being asked how she had enjoyed the sabbath in her solitary confinement, she

replied, 'Happy! happy!' 'How have you spent your time?' 'In reading my Testament.' 'What were you reading of?' 'I was reading of God so loving the world as to send his Son into it, that whosoever believeth in him should not perish, but have everlasting life. This make me glad; and Jesus say, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; I go to prepare a place for you. Me be very happy in reading this.' At another time, when unable to read, she seemed to enjoy great comfort from the Holy Spirit taking the things of Jesus which she had committed to memory, and showing them to her soul. Her patience under severe suffering was great. She was never heard to murmur. She would say, 'I great sinner; my heart be bad, bad!' At the same time there was a delightful smile always on Mary's countenance, which bespoke peace and joy within, and rendered her condition truly enviable.

"When invited by a lady to come to her house for a time, and assist by doing what she could among the children, she went; but the lady asking her to clean knives upon the sabbath day, and to do other things which Mary thought were not works of necessity, she left her employment.

"For the space of, perhaps ten years, Mary, on every Lord's day, when her health permitted, came and sat in my seat, when we commemorated the dying love of our Lord and Saviour, in expectation of sitting together, after a little while, at his table in heaven, where there is neither bond nor free, and the distinctions now made by man will be for ever unknown. During this period Mary was enabled, through grace given her, to

adorn the doctrines of God our Saviour by a walk and conversation becoming the gospel. She was a very happy Christian ; and although very poor, and often in great affliction and suffering, she was never heard to breathe a complaint. Her large Testament was her constant delight ; more especially did she feed upon the words of the Lord Jesus in the 14th, 15th, and 16th chapters of John.

“ When freedom was granted to the slaves, Mary returned to the West Indies, carrying with her Bibles, Testaments, and tracts, for the use of her sable brethren and sisters ; and there she spends her time and strength in telling of the great salvation she has found, while she invites all to taste and see that God is good.

“ Reader ! Is Mary’s Saviour yours ? If not, come to him now. He waits to forgive you. If he is, do make him known to the whole world as you have opportunity.”

Such are the facts of this affecting story, and it may be questioned whether the religious biography of the present age supplies a single instance of a youth, in his nineteenth year, acting a part in all points so truly admirable. Here we read his character in his actions. What prudence, patience, perseverance, humility, kindness, and sincerity, are here indicated ! This narrative alone demonstrates that David Nasmith would have been a foremost man even among that glorious band of youthful brethren, the Oxford Methodists. He had the zeal of Whitefield, and the wisdom of Wesley ; he had all their devotion, with a more correct apprehension of the gospel of mercy than was enjoyed by them at the outset

of their mighty career. David's religion was more scriptural, his conduct more rational ; there was nothing monkish in his habits, or superstitious in his spirit. His case, as compared with theirs, most forcibly illustrates the importance to youthful converts of intelligent Christian society, and of an enlightened and expository ministration of the word of God.

CHAPTER III.

Address to William M'Gavin—Tragical narrative—Reflections.

TO WILLIAM M'GAVIN, AUTHOR OF "THE
PROTESTANT."

SIR,—As a leading officer of the church in Nile-street, and as president of a number of the principal religious societies of the city of Glasgow, no man enjoyed more abundant means than you of forming a proper estimate of the character of David Nasmith, and that estimate was formally pronounced by you on April 19, 1828, in the following words: "I have had the pleasure of being acquainted with Mr. David Nasmith for many years. I can certify that his private character as a Christian is not only without blame, but exemplary, particularly in respect of zeal for the instruction of youth in religious knowledge. In his public character as superintendent of the Religious Institution House, he has acquitted himself in a manner highly satisfactory. By method and skilful arrangement of the multifarious business of his office, he found means to accomplish more work than could be reasonably expected of one man. In common with many others, I regret that the state of his health requires his retirement from that laborious office."

THE last chapter illustrates an attribute on which M'Gavin has laid special stress—the zeal of David's piety;

he will now be presented in a light which will strongly exemplify the zeal of his friendship. The close of the year 1818 was marked by an event of the most afflictive character, which is thus recorded in his journal of December: "Mr. J. A——'s brother waited upon me this evening, at eight o'clock, when he told me that his brother seemed very much troubled in his mind, and wished me to call upon him. Instead of going to the class, I went with Mr. William. When I entered the room, he looked very wild-like at me, and after I had sat a little, he said, 'I am lost now! Satan has got possession of my heart.' Astonished at such language, I inquired at his father, who was present, if he knew any cause of this. He told me that from the increase of business they had for some time past, he had run behind with his books; and he seemed to think he had wronged his partner in forgetting to mark down an account of £12 10s., for which he had received payment from W. B. and Co.; and that he had wronged a man of a bundle of yarn, which he had, in the hurry of removing, marked down in his own favour; and that to his brother he attributed everything he had done for three weeks past to have been performed from bad motives. After getting some hints of this kind from his father, I requested him and William to retire, as we would be more free alone, which they did.

"I asked him what was the cause of this melancholy, and observed that I did not think the Lord had any pleasure in his being in such a state. He replied, 'Oh! I have sold my soul for money.' I asked what he meant by such an expression. He gave no answer. I understood from his brother afterwards, that when engaged in prayer the night before, he thought he heard Satan say,

‘Give him thirty shillings for his soul.’ He slept none for three nights, always supposing there were evil spirits in the room with him; and on one occasion he thought he was in hell: and one **, who was executed in front of the jail about twenty months ago, with whom he had been intimate when a child, came to him, and asked how they had both come to the same place at last, when their lives were so different. He said that he was lost now. I said, he ought not to speak that way; and reminded him that the blood of Jesus Christ, God’s Son, cleanseth from all sin. He said, ‘Ah! I have despised that blood; and God is now saying to me, “I called, and ye refused,” &c.’ I told him that these words were not addressed to him, and told him, that instead of this, God was now saying to him, ‘Though your sins be as scarlet,’ &c., and spake to him of the remonstrance which God addressed to him, ‘Why will ye die? As I live, saith the Lord, I have no pleasure in the death of a sinner, but rather that he should turn from his ways and live.’ I asked if Jesus had ever told a lie; he said, ‘Ah! no.’ When I gave him his invitation, ‘Come unto me, ye that labour and are heavy laden,’ as if this was not his situation, he said, ‘Yes; but these words are not to me.’ I told him they were exactly suited to him; and warned him to take care and not refuse what God wished to impart; that he ought not to deny the heavenly messenger admittance; that, if he would only accept of the offer presented, how happy he would be; and asked if he was willing to go to Christ. He said, ‘Yes, but he will not receive me, for I have despised him.’ I asked if he knew how to come to Jesus; he said, ‘By the influence of the Holy Spirit,’ or some expression similar, which implied the necessity of

his operation. I asked him, 'How, then, are you to get the Holy Spirit?' He said, 'By prayer.' I asked him if he had any objection that we should go together and plead the influence of the Spirit; he said, 'No.' His brother came into the room, when I said, 'Here is another poor sinner: we had better all go together. Have you any objection that he go with us?' He said he had none. When we all kneeled down and engaged in prayer, he was a great deal duller of hearing than usual, which caused me to extend my voice to a very high pitch. After prayer, his partner, Mr. M., came in, when we had a little supper. I proposed we should sit up with him, in order that he might get some sleep, as he stood much in need of it. Mr. M. and I accordingly agreed to sit up that night. After supper we retired to his room, when he went to bed. I sat till three o'clock, when his brother rose, and sat with Mr. M., when I retired. He slept well; and before he went to sleep, he requested me to engage in prayer and praise. I read also a chapter.

"Friday, called at nine o'clock in the evening; he was very dull, and had not spoken to any one for some time. When they told him that Mr. Leslie and I were up stairs, he seemed to pay no attention; and it was with difficulty they got him up. He would not speak. I got an answer to only one or two questions. He went to bed. It was proposed that some should sit up with him; when his brother and Mr. Meikle agreed to do so. Mr. Leslie and I promised to come at three o'clock, and let them retire. We accordingly did so; he had slept well during the former part of the night, and likewise in the morning. Mr. Leslie and I had most delightful, profitable, and refreshing conversation upon

various subjects, especially upon the great and glorious change which the Christian experiences on entering into heaven at death. He is a very heavenly-minded young man. He left me at seven o'clock; about half-past seven, Mr. James awoke, got up, and put on his clothes. He answered me quite distinctly any questions which I put to him; and seemed to be much the better for his sleep. I said, 'You have got good rest.' As if he did not think so, he said, 'Did I?' When he had put on his clothes, I observed him examining his pockets, and in them he seemed to have a number of keys. He sat down by the foot of the bed, and, taking up a knife which lay beside him, he cut a small bit of cheese and ate it. I went and awoke his brother about a quarter before eight o'clock, that he might be with him when I went to the warehouse. I had received the night preceding two letters from two of my scholars, containing some conversations they had had with Agnes Tait, which I thought would give him pleasure. I presented them to him; he took them out of my hand, and, after reading the direction, he returned them to me. I wished him to keep and read them through the day; he would not do it. By this time his brother came in, and we parted at five minutes from eight o'clock. At eleven, William and Mr. Leslie called upon me, and stated that upon my leaving them in the morning, they were preparing to take a walk in the Green, when James said to William, 'Step down, and I'll be with you immediately;' William did so, and after remaining about three minutes, he returned and said, 'Are you coming, James? I am wearying for you.' He replied, 'Just step down, William; I'll be with you immediately.' After remaining a few minutes, he heard something dropping on the

floor. At first he was not moved ; but hearing it continue, he became alarmed, and rushing up, and opening the door, found that he had cut his throat with his pen-knife. He ran down and told his father to come up as quickly as he could, as James had cut himself a little. Dr. Watson was sent for, being the nearest surgeon ; he came, but would do nothing till an experienced person was called. Dr. M'Leod was sent for, but he was not to be found. Dr. Perrie was then got ; and by the time Dr. P. entered, Dr. M'Leod had received notice, and immediately followed him. I repaired at half-past eleven o'clock, noon, to his house, where I saw him stretched on his bed with his throat deeply cut ; his father was beyond him in the bed holding a candle to the surgeons, whilst they, by means of a sponge dipped in warm water, were removing the blood, and sewing the arteries. Taking the candle from his father, I held it, when he seized me by the hand, and looking in my face, shook his head, unable to speak. Whilst I remained, they sewed three of the arteries ; but having stopped too long, as business required me, I left him at ten minutes past twelve. I took Drs. Perrie and Watson aside, and asked them if they thought there was any probability of his recovery ; they told me there was very little. I sent a note at two, requesting to know how he was. I received an answer stating, that they had got all the arteries stopped, and were sewing up the wound. Mr. William called on me at three o'clock, requesting that, instead of going home at four, I would call down and see his brother, as he was lying quiet, and desirous of seeing me. I went down, and as I entered the room he fixed his eyes upon me ; and when I drew near his bedside, he held out his hand to receive mine, which when

I gave him, he pulled me near, and said, ‘ Ah, Mr. Nasmith! you see what sin has brought upon me,’ or ‘ brought me to,’ (I am not certain which.) He was very dull of hearing, so much so that when I spoke I had to put my mouth quite close to his ear; his father sat by his bed-side with a towel, wiping away the defluxion which ran from his mouth, occasioned by a violent cough, from which, with the opinions I had received from the surgeons, in the former part of the day, I felt in my own mind a degree of certainty that he could not survive long; and therefore considered it my duty to embrace the opportunity of speaking to him, although I was sensible that every attempt in him to speak was an aggravation of the wound. The first thing, accordingly, that I said, was, that he must avoid speaking as much as he could. His father having given me his seat, I began to speak to him: but he manifested uneasiness from his not hearing what I said; then, standing up, I said, ‘ Though you have been a great sinner, and this day added an awful crime to your former sins, yet, remember the blood of Jesus Christ, God’s Son, cleanseth from all sin.’ Shaking his head, he said, ‘ I have despised that blood.’ I reminded him of God’s unwillingness that any poor sinner should die. ‘ Why will ye die? why will ye die?’ ‘ Though your sins be as scarlet, I will make them as snow,’ &c. ‘ Come unto me, all ye,’ &c., with other passages, I quoted and applied, and read to him the 21st chapter of Revelation, omitting part of that verse which begins with, ‘ But the fearful and unbelieving;’ I mentioned these two words, which seemed much to agitate his mind: but being afraid of it, I swiftly read them over, and dwelt upon such passages as were of a comforting nature; and, in connexion with

that chapter, I read part of the last; ‘I, Jesus, send mine angel to testify these things unto you;’ ‘the Spirit and the Bride say, come,’ &c. Before I read the chapter, he requested me to engage in prayer, which I did; the cough, which had continued from the time he committed the deed, ceased so soon as we began prayer, and during the whole time he was not once heard to cough. All present, with myself, were astonished, and one said, ‘The Lord is not only a prayer-hearing but a prayer-answering God.’ I asked if he would like us to sing a few verses: he said, ‘Yes.’ I said that if we did so he must not attempt to open his lips to join us, but join with the words. Three verses of the 51st Psalm were read out, and sung by us. He seemed not to attempt it, at which I felt comfortable. We began with

‘All mine iniquities blot out,’ &c.

After this he said, ‘Pray longer,’ when we again joined in praise to God. When I would attempt to move he said, ‘You must not leave me,’ and whilst I remained, he would not allow me to leave the room. At five o’clock I told him that I was obliged to leave him. He bade me farewell; and, as I left the room he called to me, ‘Be sure and call upon my father and mother.’ I left him never to see him again till we meet to part no more. I called three times at the house during the evening; he had repeatedly called for me. When at five o’clock I left him, I was completely done up, having continued almost the whole hour extending my voice to a very high pitch. At nine, I saw Dr. Watson, who told me that he was much worse, and he did not think he would survive long.

“Sabbath.—Called this morning at half-past nine,

with Messrs. Fraser and Leslie, after we left the meeting, at which I was unable to attend my duty. We found William, who told us that his brother died on the preceding evening, at a quarter before eleven. Mr. Fraser said we had come to 'sorrow not as those who had no hope,' and mentioned the temptation in Paradise, and that of Christ himself, and from these drew some suitable reflections which did honour to the aged saint.—Called between sermons upon the parents, both of whom were much overcome. We conversed upon this mysterious dispensation of Providence, and I endeavoured to impress upon their minds, and upon my own at the same time, the very loud call it was to us to watch forasmuch as we knew not the day nor the hour when the Son of man cometh; and to watch and pray lest we enter into temptation. Mr. Leslie engaged in prayer.

"Tuesday.—This day, attended at two o'clock the funeral; in proceeding to the grave, I said to Mr. M'Crie, 'We have lost our friend.' He replied, 'Only for a little; we will soon meet again.' On Thursday he said, 'His lamp was put out; his reason was leaving him; for three nights before that, he had slept none,—always supposing there were evil spirits in the room with him.' On Thursday, he requested his sister to seek God, and his mother, after he did the deed, to seek Jesus earnestly. When his mother asked what he would say to his sister in Hamilton, when she heard of it, he replied, 'Tell her to make her calling and election sure.'

"How mysterious are the dispensations of Divine Providence! Here terminated in an awfully solemn manner the earthly career of a young man whose me-

mory is most dear to those who knew him best ; whose zeal for the glory of God in the salvation of sinners, burnt strong ; but at all times was it wonderfully displayed on behalf of his father, mother, sisters, brothers, and all connected with himself or them."

This affecting narrative furnishes a fair example of the discretion, fidelity, and zeal with which the youthful Nasmith served his friends. Few men ever equalled him, in the power of securing attachment to his person, and of commanding confidence in his character. These were the necessary and uniform results of knowing him. His gravity and sagacity, notwithstanding his youth, were such as to give him a high ascendancy even among men who had numbered thrice his years.

CHAPTER IV.

Address to the Rev. H. Heugh, D.D., Glasgow—An imprudent attachment—Struggles for freedom—Spirit of devotion—Complains of the power of sin—Remarkable emotions under a sermon—Strong warfare—Perils of idolatry—His bondage and self-condemnation—His happy deliverance—Domestic trials—Fraternal prayer.

TO THE REV. H. HEUGH, D.D., GLASGOW.

SIR,—As a minister of another community than that to which David Nasmith belonged, especial importance attaches to your testimony concerning him, dated April 28th, 1828, and thus expressed:—"Mr. David Nasmith, of the Religious and Charitable Institution House, in this city, has been well known to me for some years. I know him to be a person of decided and ardent piety, of affectionate temper, and modest manners, and highly exemplary conduct. For ardent and well directed zeal for the advancement of the kingdom of Christ; for habits of systematic order and accuracy in conducting the affairs of religious institutions; for unwearied patience, self-possession, and assiduity, in the midst of multifarious, minute, and often teasing details of business, I have known few, if any, who could equal him. I consider his removal from our public institutions a serious loss; and I am sure I express the sentiments of all who know Mr. Nasmith, when I say, that I regard him as a treasure to any individual or society in whose employment he may be occupied. I shall always think of him with affectionate esteem; and my best wishes shall not cease to follow him."

THE year 1818 makes a considerable figure in David's journal. Among other events, it witnessed the development of a new affection which, on his part, was attended with not a little mental conflict. While this attachment, which was premature and imprudent, ended in disappointment, it yet supplies an illustration, at once new and beautiful, of his Christian character, and a lesson of importance to young men similarly situated.

On the 30th of April, he thus poured out his soul: "I feel my mind very unsettled. O Thou who art fairer than the sons of men, whose excellency no tongue can describe, nor heart conceive, whose love is unchangeable; fill up this heart of mine with a sense of thy presence, with the glory of thy person and character! I have been much distressed with love to one in whom I see much of the fruit of the Spirit, whose humility, self-deniedness, zeal and love to the souls of sinners, have won this poor unstable heart of mine. O that I may be enabled better to watch it, for truly the heart is deceitful above all things! This person excels all of her sex, in my estimation, with Christian accomplishments, that I have ever seen! but oh! what is there in her like what I know to be in Christ? Would that by faith I saw his excellence, as by sight I see hers! Again do I put a blank into thy hand, O Lord; thou hast hitherto made all things to work together for my good. Continue to do so, and to thy name be all the praise."

On the following day, May the 1st, he obviously returns to the subject of this painful struggle, and seeks deliverance in the following strain of elevated devotion: "I have this day been tossed with business; my mind completely taken up with the things

of a passing world. Strange to think that after experiencing the fulfilment of that gracious promise, in prayer, this morning, 'Open thy mouth wide and I will fill it,' my mind should now be so earnest, and that I should seek joy from earth, where nothing but briers and thorns spring! O for the experience of more of that grace in the heart for which I was this morning pleading, that my affections may be set upon things above, where Christ sitteth on the right hand of God! How refreshing the manifestation of Divine love through the influence of him who taketh of the things of Jesus and showeth them unto our souls! O that I could ever, ever say, 'Thy will be done!' Do I place all my trust in Jesus for eternity, and shall I not trust him for the moment of time? Surely thou knowest, O Lord, what is best for me. Give me only what I need, neither poverty nor riches, lest being poor I be tempted to steal, and rich, have my heart withdrawn from thee."

Three days subsequently, he gave vent to the feelings of his heart in terms strongly expressive of anguish. He felt that this foolish passion had taken a hold upon his mind incompatible with the duties which he owed to the God of his salvation. Under this feeling, he exclaims, "I am a *poor, poor, poor*, hell-deserving sinner! Oh! what a desperately wicked and deceitful heart I have, filled with sin, and love to a sinful worm! O Lord Jesus, humble me, for I feel notwithstanding the excellency of thy character, and all thy goodness to me, that I am ensnared with love to one of thy children; that I find little room in my heart for thee who alone oughtest to fill it! Oh! wean my affection from the creature! Take away mine iniquity, and receive me graciously. Cause me again to enjoy the light of thy

countenance. Wash me and I shall be clean ; cleanse me and I shall be whiter than the snow !”

In the entry of the next day, May the 5th, we find him dealing thus closely with himself. “ I am this day one of the most inconsistent beings. God has spared me now these nineteen years ; Jesus shed his blood for lost sinners like me ; the Holy Spirit is offered to sinners lost and dead in sin like me ; and the holy Scriptures say time is short ; and I, with all the indifference of one who has time at his own disposal, as if he needed not the mercy of the Most High, dare to continue in the abuse of God’s invaluable blessing, time, in a variety of ways ! How much more sleep do I take than is actually necessary for refreshing the body, by which many times I lose communion with God in the morning, the most precious season ! How many hours in the week do I lose by not improving each moment as it flies ! How much time do I spend in taking food, which might be spent to advantage otherwise, either in self-examination before God, or in the improvement of those faculties with which he has blessed me ! How awfully criminal am I in indulging in unlawful conversation, when my mind might be occupied with heavenly and eternal things ! Oh ! how have I restrained prayer before God ! How few heart aspirations have been recorded in the books of heaven from me ! And what is the consequence ? Moving along from day to day without those comfortable experiences of pardon, of peace, and of reconciliation. Set a watch over me, O Lord ; lead and keep me in the way. Many are mine enemies who watch for my halting. O for more decision in the ways of the Lord, and for grace to advance in my journey Zionward !”

In this way David went on during the summer months, and, probably, at no period of his existence did he ever endure so much inward conflict. Never did he more fully realize the truth of the apostolic declaration, "I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. I find a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin. O wretched man that I am! who shall deliver me from the body of this death?" On the 17th of August he thus wrote in the bitterness of his heart: "I this day find that, unless I lose a right eye, I must for ever perish! That darling lust which has so long prevailed over me, must be mortified; the lust of the eye, the lust of the flesh has been my greatest ruin. Though I have been restrained from actual transgression, I have often committed sin in my heart; so that from the frequency of its commission I now find it has taken deep root, and will bring me to death, unless speedily consumed! O thou Holy Spirit, whose influence is compared to fire, even to a flame of fire, do thou utterly consume the power of sin within me! Do thou apply the all-cleansing blood of my Saviour to my guilty conscience, and do thou dwell within me, and make me altogether what thou wouldst have me to be! May thy will be mine! May I be made to hate sin with a perfect hatred! Make me to see it as exhibited on Calvary, and every temptation as calling again to crucify the Lord of glory!"

Such was David's prayer on Monday, the 19th, and on the following sabbath his meditations were of a corresponding character. That was probably the most distressing sabbath he ever spent on earth. The Rev. Francis Dick, on that occasion, supplied the pulpit of Nile-street chapel. In the forenoon he expounded the sixty-seventh Psalm, which, from its missionary character, did not lead him to come very close to the conscience; but in the afternoon he grasped it as with the naked hand. His text then was taken from Acts viii. 21, the last clause: "Thy heart is not right with God." This sermon, from the outline preserved in the journal, appears to have been one of great excellence; and immediately on hearing the words, David says he felt an earnest desire that the Lord would discover to him wherein *his* heart was not right with God. His desire seems to have been granted to an extent which filled him with distress, and covered him with confusion. As the preacher proceeded, David says, "I was busy in self-examination: 1st. A heart renewed after the image of God. I feared I had not this, for instead of holiness, I had a heart deceitful above all things, and desperately wicked. 2nd. A believing heart; I believed what God has declared in his word as truth; but it had not the effect of purifying the heart. I hated sin, and knew that it was sin; but still it remained prevailing within me,—a sweet satisfaction in the indulgence of it, and at the same time a hatred of it, as offensive to God. I often feel anxious to be delivered from this body of sin; but as the sow that is washed, I return to my wallowing in the mire. 3rd. A humble heart. I had not learned the first lesson in the school of Christ, for there was little humility in my heart. I was often in heart, though not

in lip, the Pharisee. 4th. A heart devoted to God. A profession of devotion, but little reality. The evidences that my heart was not right with God were clearly pointed out : I was guilty of covetousness, discontented with my lot, coveting the comforts, temporal and spiritual, of those around me ; worldly-minded,—my mind, as it were, completely taken up with the pursuits of time and sense—the mind seldom set upon things above—and often, when on my knees before God, my mind away from him : and of self-gratulation, there could be none more guilty than I ; whilst I thought I abhorred flattery, there remained a secret gratification at being in favour with the learned and the great. There could be almost none more scrupulous than I, in respect to outward attendance on the means of grace ; but little real enjoyment of fellowship with God in them, and frequent discontent with the appointments of Providence, anxiously desiring what the Lord saw meet in his wisdom to deny.

“ I am often far from enjoying peace with God, and think there can be nothing waiting me but a fearful looking-for of judgment and fiery indignation which shall devour his adversaries ! I sometimes rejoice in the plan of salvation, as being altogether suited to me ; but still I want that perfect love to the Author and Finisher of it, which casteth out fear. I find it a most difficult thing to acquiesce in the dispensation of Divine Providence, and would have things in my own way. But afterwards I am often led to acknowledge that the Lord, in disappointing me, hath done well. I have much to fear, and nothing good to look for. Such thoughts as these occupied my mind during the sermon ; and most

of the time I sat in tears. I could have cried out, ‘ What shall I do to be saved ? ’ ”

The most trying part of the scene was still to come. The church in Nile-street observed the Lord’s supper every Lord’s day, at the close of the afternoon service. Accordingly, when Mr. Dick, in Mr. Ewing’s customary phraseology, said, “ The brethren will now come together to break bread,” David’s heart sank within him. “ I felt,” says he, “ sensible that the friends of Jesus, and those whose hearts were right with God, only, had a right to sit down at that table ; I, therefore, self-condemned, withdrew, scarcely able to walk, trembling like the leaf of a tree. I left the house,* not knowing where to go for retirement. I got under a mason’s shed, but a shower coming on I was not long alone. I wandered about till I thought it might be about the time the church were dismissing, when I proceeded homewards, not wishing to be there before my parents, to create alarm. During my wanderings, I had much strange reasoning with myself as to duty. In two hours after I had, as teacher, to meet with 256 children. I could not stand up and pray for them, when my own heart was not right before God. My prayer must be to him an abomination. I could not tell them of that Saviour whose love I knew not from experience. To continue in this state, and next sabbath to sit down at the table of the Lord, would be to eat and drink unworthily, and thus bring judgment upon myself. I had been highly exalted as a professor ; and, if I drew back, my example would injure, more than it had ever promoted, the cause. It would be a source of grief to the

* The chapel.

people of God, and would give a handle to the world. What should I do? was the question. Shall I cast off all concern about Jesus, and suffer through eternity the consequences of despising his mercy? Or shall I retire, when I get home, and fall before the footstool imploring mercy and grace? Upon the latter I resolved, and after dinner I retired and did so. I went to the school, having implored Divine assistance, and spent the two hours comfortably. I sat up till half-past eleven o'clock reading my Bible, and a tract entitled, 'The Great Question Answered;' and having cast myself upon the Lord, retired to rest."

To experienced Christians this affecting passage requires no comment. They will be able to mark the expressions in it which require to be tempered, as well as to discern its general truthfulness and estimate its special value. The recent tempest subsided; but David's soul was not restored to its former health for months afterwards. His journal of November 14th contains the following remarkable passage: "Yesterday evening, I heard the following anecdote related:—A minister having only one child, his affections were too much set upon it. The Lord in his providence took the child from him by death. The child's portrait was in the minister's possession, which he often took from its case and admired, whilst the object represented was mouldering in the dust. A pious old woman, in the minister's congregation, came to him, a short while after the death of his little one, and said, 'Sir, there is something wrong either with you or me, for I have not been enjoying the same benefit from your sermons as I used to get.' He said to her, 'Go home, and pray for me.' She did so, and returned after a time, stating that things

continued as they had been with her ; and always as she prayed for him the passage was brought home to her, ‘ He is joined to his idols ; let him alone ;’ upon which he went and took out his idol, and burnt it before her.”

This narrative cut David to the heart. He both saw and felt at once its applicability to himself. He says : “ This is to me a most solemn warning. My own attachment to Miss —— has certainly made her my idol. She occupies too much of my heart, which must be displeasing to God ; and upon this account I have cause to fear that I am forsaken of the Lord, or that his HOLY SPIRIT has withdrawn his influence. I have not much, if any, enjoyment in ordinances. At family worship, after hearing the foregoing account, and reading the eighth chapter of the Epistle to the Romans, my father’s eyes were stedfastly fixed upon me, when I thought I saw the Lord looking upon me ; and, like guilty Peter of old, I recollected my sin. The affecting and compassionate look melted me into tears. My heart was touched. O for his directing and supporting grace to be with me ! And, taking the whole armour of God, may I be enabled to come off more than conqueror through Him that loved me, and gave himself for such poor sinners as I.”

David was at length emancipated from this unfortunate attachment, and again went on his way rejoicing. But the troubles of this year were much augmented by domestic circumstances. While he was weighed down by the burden of sin within himself, his heart was deeply grieved by the misconduct of his brothers. The journal of August 3rd contains the following afflictive statement : “ It is now a long time since I was engaged in taking notes ; but this day has brought with it some-

thing to be remembered. Yesterday (sabbath) both my brothers profaned the holy day. A—— went out at seven o'clock, and took his walk with wicked boys; J—— wished to be let off at the same time to his companions, but was prevented. A—— came in at nine o'clock, and received faithful warning and admonition from his pious mother, with a promise that he should be remembered on the morrow. J—— after hearing all that had been said to A——, went out unnoticed, and did not return till night, when we had a solemn season in prayer to God on their behalf, and committed them both into the hands of him, who alone is able to keep them. To-day, when at dinner, Mr. M—— came and told us that——had taken from his desk —— Oh, what grief did it give me! After a time he was found, and acknowledged the theft; but the money was gone: he said he had given it to one of his companions; but he denied having received more than one pound of it. After many tears, and fervent prayers, we all retired at half-past two o'clock. Oh that we may have grace given us to bear up under this heavy trial! I trust that this event will prove the breaking up of a correspondence which has brought my poor brother to this unhappy state. O Lord, grant an opening for this poor boy into some place where he will be kept from such company; and give to him a new heart, that henceforth he may lead a quiet and peaceable life, in all godliness and honesty! May he become a blessing to his parents, to the church, and to the world!" It will subsequently appear, that this sorrowful prayer was fully answered, to the joy of many hearts.

CHAPTER V.

Address to the Rev. John Smyth, D.D., Glasgow—New-year aspirations—Scenes in Glasgow gaol—He forms an attachment to a young lady—Curious method of discovering it—Hasty courtships—The marriage of Isaac—Folly of premature engagements—Danger of hasty marriages—A journey—Letter of refusal—David's reply—Further letters on both sides—Remarks on the correspondence.

TO THE REV. JOHN SMYTH, D.D., GLASGOW.

SIR,—Few men had possessed more largely than you the means of forming a proper estimate of David Nasmith, when, in 1828, you recorded your opinion of him in the following terms: “ It affords me great pleasure to bear testimony to the character and various qualifications of Mr. David Nasmith, secretary to the Religious and Charitable Institution House, in this city. I express the unanimous judgment of all who have known his private worth and official labours, in speaking of him as a man of ardent piety, great prudence, and indefatigable zeal. Having had numerous opportunities of witnessing his discharge of the duties of his situation, for upwards of five years, it is barely justice to affirm, that Mr. Nasmith has proved himself a most faithful, judicious, and unremitting steward of the trust committed to him. His business habits are prompt and vigorous, distinguished by uncommon order and perseverance; his heart is in his work, and it has, therefore, prospered in his hands. It is matter of sincere regret that Mr. Nasmith has exceeded his strength; and that in consequence of indisposition, he has been constrained

to resign an office in which he has, during six years and a half, promoted so essentially the temporal welfare of his fellow creatures, and the interests of pure and undefiled religion. May his health be graciously restored and his useful life spared for much future good !”

THE year 1819 was, to David, one of great activity. The diary of that period presents the record of a soul happy in the love of God, and rejoicing in the service of Christ. The journal of January the 20th opens with the following aspirations: “ In beginning this new book, I look up unto thee, O Lord, for wisdom to observe, improve, and mark down thy dealings with me, in such a way as may prove to my soul a profitable exercise. If spared to finish it, O that, during the period which shall elapse, I may be made more like to thy glorious image,—have many sweet hours of soul-refreshing communion with thee, my God, and Saviour! And may I be ultimately fitted, by thy grace, for entering upon that glory which is in thy presence above! O Lord, keep me from grieving thy Holy Spirit by my forward disposition! Lead me ever to act as in thy immediate presence; and in all that I do, may it be my earnest desire to know the mind of thy Spirit! I desire to resign myself wholly into thy hands, that thou mayest direct my steps. Lead me to see my duty, and obey it; and, O Lord, whatever my desires are, which may be for thy glory, and my own and others’ good, grant their accomplishment: wherein they are otherwise, turn my heart from them, and lead me still to trust in thee. Make me what thou wouldest have me

to be. May my sins be all washed away in Jesus' blood ! Increase my faith, even that in thee which purifies the heart and overcomes the world. All for Christ's sake."

In this spirit David prosecuted his various labours, in which he became daily more abundant. The gaol continued to possess a large share of his benevolent attention. On October the 30th he wrote thus: " Never did I engage in a more interesting conversation than this forenoon, with Robert Hunter Guthrie and Alexander Forbes, under sentence of death. On leaving them, last night, Guthrie was much offended at me for warning him of his danger. From his conversation with Mr. Perrie, I was led to fear that he was building upon a false foundation. He told us that he had felt quite happy for several days before: that at one time his sins were such a burden to him, that he felt bowed down with them; but now he felt delivered from them, and had forgotten them. This I believed to arise from the deceitful heart—another enemy of souls saying, Peace, peace, when there was none. On entering their cell at eleven, where I remained till twenty minutes past one, Guthrie told me he had not spent such an uncomfortable night since he entered the prison. He slept little, and, when he did fall over, his sleep was not refreshing, being much troubled with dreams. The reason he assigned was, his beginning to think of what I had said to him, after I left him. He thought what I said might be true—that he was building on a false foundation. He began to look back to his former ways: his sins again filled him with fear. I then, after prayer for the Divine presence and the guidance of the Spirit, pointed him to Jesus as the only and all-sufficient Saviour.

He said he believed in Jesus ; but he was afraid it was not a right belief ; for, when a child, he was taught to believe that Jesus was the only Saviour, and he had never doubted it. We spake a little of the nature of that faith which is of the operation of the Spirit, whose effects are to purify the heart and overcome the world. Read the third of John. He seemed very anxious to know what he should do to be saved, saying that, if he only knew, he would do it. Before we parted, he seemed convinced that he was a proud sinner, wishing to establish something like a righteousness of his own, and not willing to submit to the righteousness of God by faith in the Lord Jesus. He seemed to think there was something more necessary besides simply believing. From a few similitudes used in illustrating the 18th verse of the chapter read, they both seemed to be astonished at the love of Christ, and the suitableness of his salvation. On parting with them, they seemed very grateful for my visit, and begged me to return soon. In the course of conversation, he used some improper words, for which I reprov'd him, by endeavouring to impress upon his mind the great offence it must be in the eye of that God with whom we had to do. On the morning prior to his execution, he said he had been nothing the worse for me ; when I told him his faults, he felt sometimes offended, but not now."

The close of this year was marked by an event which strikingly illustrates David's deep piety and amiable simplicity. The foolish and hurtful attachment already mentioned having passed away, he was induced to attempt the formation of another, but went about it with more rationality and moderation. His own family, and that to which the object of his regard belonged, were on

terms of great intimacy, and in the habit of mutual visitation. It was during a visit paid by David, in the month of November, that the subject appears to have acquired in his mind a serious form. On that occasion, however, he made no communication of his views and wishes. But on the 18th of March, 1820, he opened the subject in the following somewhat original manner. The diary runs thus :—"Sailed in the *Duke of Wellington* steam-boat to —; found Mr. — and family all well; had a conversation with Miss —, in which I put to her the following queries, and obtained the following answers. I first, however, put into her hand a note as follows :

‘M——, I beg of you an explicit reply to the few queries I am now about to put. This I know you will comply with, being made by one who, I trust, you are convinced is your sincere friend, and who will in no way injure you to his knowledge.’

“I then put into her hand a slip of paper, having written upon it, ‘Are you at present under promise of marriage?’ To which she replied, ‘No, sir.’ Again, another slip with, ‘Have you been directed to fix upon one whom you desire as your husband?’ To this question she did not give me a definite answer. I was, however, led, from the way she spoke, to believe she had, and put the following into her hand: ‘Does that individual know your mind on the subject?’ Her reply was: ‘He does not.’ I again put into her hand another, with, ‘Where does he reside?’ To this she gave no definite answer. After some conversation upon the foregoing, I gave her the following: ‘Have you any objection to become my partner for life?’ At this she seemed surprised, and said she never entertained the idea that I should

have put such a question to her, and said further that it was a most important one. I requested her to think of it, and let me know before I returned upon Monday. Having proposed to leave early in the morning, she thought I might stay till the afternoon on Tuesday. I made the condition, that if she was directed to answer my last question in the affirmative, I would remain, and make known to her the situation in which I stood; if otherwise, I should take the morning boat. I further stated that, in my present circumstances, it was a union which could not take place for a time; but I made this proposal to her that my mind might be delivered from wavering; and that if she was led to comply, my future steps should be directed with a view to the union."

David, having seen and experienced the folly of his former infatuated passion, now set aside romance, and went to work like a man of business. He will have no trifling; and he deprecates delay. The astonished lady must say, Yes, or No, within twenty-four hours! Ay, and to aid her in settling this momentous question, he promises to tell her the "situation in which he stood," *after* she had returned an affirmative answer. Not thus did the servant of Abraham, whose mission is often drawn into a precedent for quick decision. He opened his way by giving the daughter of Bethuel a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, in return for a pitcher of spring water: and afterwards, when Laban set meat before him, he said, "I will not eat until I have told mine errand." And Laban said, "Speak on." And he said, "I am Abraham's servant; and the Lord hath blessed my master greatly, and he is

become great ; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah, my master's wife, bare a son to my master when she was old ; and unto him hath he given all that he hath." The servant having finished his golden narrative, and therein set forth the situation of the young man whom he represented, said, " Now if ye will deal kindly and truly with my master, tell me ; and if not, tell me ; that I may turn to the right hand or to the left." Laban had seen and heard enough to command *his* assent. When that wily, greedy son of the earth found there was plenty of money, he had not the slightest doubt " the thing proceeded from the Lord." " We cannot," says he, " speak unto thee bad or good. Behold Rebekah is before thee : take her and go, and let her be thy master's son's wife, as the Lord hath spoken." This compliance was followed by the servant with a shower of " jewels of silver, and jewels of gold, and raiment" for Rebekah. But they had, amid the intoxication of the interview, forgotten to consult the chief party, and put that last which ought to have been first. Bethinking themselves, however, at length, they said, " We will call the damsel, and inquire at her mouth ;" and they called Rebekah, and said unto her, " Wilt thou go with this man ?" And she said, " I will go." She went, and she was happy ; but this hastily made-up marriage supplies no model for our times. It was a special dispensation of Providence, connected with the redemption of the world. The hearts of the chief parties, on both sides, were prepared by an unseen hand. In the absence of supernatural guidance, people must now avail themselves of the aids of common sense, an element which is not always sufficiently prized in matri-

monial arrangements. In the present case, we do not present David as altogether a pattern. Even had the necessary time been given to the lady for deliberation, and the whole matter been conducted with due attention to the rules of prudence, we more than doubt the propriety of such an engagement in the case of a mere youth in his circumstances. Such connexions occasionally turn out well, but the balance of advantage is as ten to one against them. The results are often most disastrous. Long, very long, engagements are only just not so mischievous as rash matches. How true the proverb, "Marry in haste, repent at leisure."

Well, in the present case, the lady had more wisdom than her suitor; and her brother (for she had one) and guardian was, for obvious reasons, less prompt in his approval than Laban. Monday morning having arrived, David says, "I asked her mind on the subject; she hesitated much, but after some time said, the objection would not be on her part, if her friends acquiesced in it; but stated further that, from its great importance, she would think further of it, and write me her decision. I then proposed, as we had no opportunity, without leading to suspicion, of conversing more particularly upon the subject in the house, that she should accompany me to ——. This proposal she seemed willing to comply with, but felt, as I did in proposing it, the danger of such a step leading to speculation, which ought, if possible, to be avoided. She asked the consent of her brother, who said, if she intended forming any connexion with me, she might; but if not, he should not wish her to go. One principal inducement for her to go, was, that I, having a little business to accomplish at —, and she often wishing to be introduced to Miss A—,

considered it a favourable opportunity, as I was intimately acquainted. After breakfast, I accompanied Mr. — to the garden, when I told him the proposal I had made to his sister ; he seemed, indeed, much surprised, being a thing of which he had never entertained the smallest idea. Upon stating my reasons for the proposal, and the length of time it had occupied my mind, he thought it a matter of such vast importance, that he would have me mature the subject still further ; it being a thing so unexpected, he could not give his consent without thinking of it for a time. He said she would be a most valuable assistant to the individual who got her to wife ; that none knew her worth but himself ; that she was a most decided character, and was well acquainted with managing household affairs. I made known to him my circumstances, stating, that though my father had been at one time worth money, he was now reduced, by losses in trade, to nothing. I asked his mind as to our going to — ; he seemed of the same mind with ourselves, that it might lead to speculation ; he left it, however, to ourselves. Miss — made ready, and we went in the Fingal steam-boat to —. I told her the conversation I had with her brother. I made known to her all my circumstances ; expressed to her the danger I felt in entering upon such an important connexion, lest, in studying to please the wife, I should forget Him who demanded the supreme affection of my heart. She opened her mind to me very fully. We seemed indeed to be quite of a kindred feeling. We returned that evening to — about tea-time. After supper and worship, Mr. and Mrs. — retired ; Miss — and I sat up until one o'clock. She first, and I after her, addressed the throne of grace, and after part-

ing with 'May the Lord be with you,' we retired. She promised to write to me after maturing the subject proposed."

From all this it is clear that Miss —— was not an ordinary woman, and that she would, probably, in most points, have formed a suitable companion to this remarkable young man. None in fact, but a woman of superior intelligence, piety, and zeal, could ever have commanded the homage of David's heart and judgment. Thus far things looked favourably for him; but appearances are not to be relied on. David returned to Glasgow on the 21st of March, and on the 30th the lady transmitted the following epistle:

"My dear brother,—I am now really sorry you did me the honour of offering me your hand in marriage, as I see, from various circumstances, it would not be proper for me to accept of such a kind offer. The circumstances I wish to conceal. They would be of no service to you, although you knew them.

"I am sure I wish from the bottom of my heart that you and your dear friend Mr. G —— may, in the Lord's own time, be joined to partners who better deserve you than I do. You will not, I trust, take my refusal as any dishonour intended by me. One favour I request of you, that you would conceal this affair from your dear mother, as I am afraid her knowing it would only tend to disturb that Christian love and intercourse which have subsisted betwixt us for a long time.

"What a cheering and delightful contemplation it is to the minds of God's dear children, that in a short while their Father will call them all home to possess those glorious mansions Jesus is preparing for them, where they shall no more part for ever, where death-

divided friends shall meet, but, oh ! never more to part. Do burn this scrawl, and let the whole of this affair be buried in oblivion.

“ I hope you will not refuse me an interest in your prayers, for all this. Oh ! pray that I may keep in view the glory of my God ; and that I may be kept from erring from the path of duty. I am sure I have much need of your earnest prayers. I repeat the prayer you repeated on my behalf, when we last parted, ‘ May the Lord be with you,’ in all your ways ! I remain your sister in the Lord,” * * * * *

In this letter the negative is so feebly put, that, coming from a lady, it certainly might almost be construed into an acquiescence in the continuance of the correspondence. In this light David viewed it, and on the ensuing day replied as follows :—

“ My dear ——,—I received yours yesterday. In it you request that mother should not come to the knowledge of an important occurrence in my life. Many things of a personal nature she is entirely unacquainted with, but I considered it my duty to make known to her that which you wished kept hid. She is acquainted with all the particulars. Fear not, my dear friend, of losing her esteem on account of any thing which has yet occurred. When or where shall I have the pleasure of a personal interview with you ? Next Thursday being the town fast, I could spend the whole day with you, being disentangled from business. I won’t come to —— that day. If I said I would, I know your answer would be, ‘ Really, David, I think you should not come.’ Well, will you come to Glasgow, and enjoy the many feasts that may be anticipated next week ? Or shall I meet you at a certain hour of that day at Dunglass, or

any other place on the road between this and —— ? I think if you can make it at all convenient, you should come up. Your brother and Mrs. —— will no doubt be up ; but can C—— not keep the house for a few days ? I wish still to meet you at a throne of grace, at the eleventh hour, nightly. I trust I have found something on these few occasions which will lead me with increasing confidence to commit my way to the sovereign Disposer of all events, and enable me to receive such epistles as the one I had from you yesterday with much composure of mind. Let me know, in the beginning of the week, when and where I may expect to see you. Meanwhile I remain, dear ——, yours in everlasting bonds.”

To this moderate, manly, pious letter, on the 3rd of April David received the following reply :—

“ My dear brother,—I had no thought of ever writing you again when I wrote my last letter to you ; but I now see it is absolutely necessary, from your speaking of coming this way on Thursday. But let me tell you, I am fully persuaded it will be far better for you to remain at Glasgow, as I would not like to converse any more upon the topic we formerly were speaking of. I am sorry your dear mother knows any thing of it ; but since it is the case, I must just rest contented, and bear the consequences. Give her my kind love, and tell her, if we are both spared till the summer, I hope to enjoy her company here a few days. I have no prospect of being in Glasgow for a long time.

“ My friend, what do you think of the dark cloud of judgment which seems to be at present hanging over our native land ? This morning the volunteers and horsemen belonging to the place have been called out,

to go to your assistance at Glasgow. Let us earnestly entreat, at a throne of grace, that all may turn out for the extension of the Redeemer's glory, and the purifying of his church.

"I hope you will not think of coming, or any thing more about me, as it will be only perplexing your mind to no purpose. Cast all your care upon your Father, who will make all things work for your good. I remain, dear brother, your sister in the Lord Jesus, * * *
* * * P.S. I hope you will not forget me at a throne of grace."

Here again, it is clear that this letter, whether it be tested by the rules of love or of criticism, could hardly terminate the business. Its general strain fairly neutralizes its negative. David nevertheless patiently allowed the matter to stand over four long months; the parties occasionally met, but there was no correspondence till the 7th of August, when David wrote as follows:—

"My dear ——,—I am still of one mind with what I expressed to you on the 18th of March. I have just been looking over the conversation we had at that time, together with our correspondence since: the feelings which it has excited are of a mixed nature; I review them with much pleasure, and I trust our joint and separate supplications at the throne of grace were heard and have been in part answered.

"My dear sister, does not the Christian enjoy a great privilege over the worldling? We can tell all our wants to our kind Father in heaven, who has desired us to ask that we may receive, and who will give to us what we need. No good thing will he withhold from his own. I hope you believe that our correspondence with each other, and especially our more recent interviews, have

been among those 'all things' that work together for our good. I wish that nothing, on my part, should be the means of preventing their continuance. Expecting to see you soon, I subscribe myself, yours in the bonds of covenant love."

Of this cool and rather blunt communication the lady took no notice ; and David, after waiting another month in vain, sat down on September the 2nd, and wrote thus :—

" My dear sister,—Feeling an anxious desire neither to trifle nor be trifled with, and wishing to be decided in all my steps, so far as able, I solemnly request you to unbosom to me your mind upon the subject of which we have been treating—stating candidly how you feel ; and, if you have objections, I beg you will, so far as you can, state them, that if you do refuse, I may know upon what grounds, and also how to act. My mind is the same as on the day upon which I first spoke to you of it. Excuse this scrawl, and believe me to be your very sincere friend."

This letter brought matters at once to an issue. It is not very clear, however, that the lady merited such severity. The fact seems to be otherwise. From the lengthened cessation of their correspondence, and the general nature of the two or three interviews that followed, she had every reason to believe that the matter was at an end. She accordingly, on September the 7th, replied as follows :—

" Dear brother,—I did not think you would have again mentioned the subject you refer to in your note, as you know my mind perfectly well on the main point of it. With regard to my objections, I still think you have no right to know them. You have really urged

me far too much on this point; however, in order to put an end to your troubling yourself any further, I must inform you that I have been, for some time back, in a manner engaged.

“ I am truly sorry you think I have trifled with you. No, my friend; I have not done so. By your looking into my former epistles, if you have preserved them, you will clearly see I have not acted so base a part; but told you my mind freely. Perhaps my conduct, in visiting your family and conducting myself towards you all as formerly, may lead you to think so. If I had known this, it surely would have been my duty to have denied myself the pleasure, nay the profit, I have had in your dear mother’s company. When she was down here, I was speaking of your sister E——; but I now see it to be highly proper to give up such a thought altogether. If I have offended you, either in my conduct or writing, I plead your forgiveness; and, I trust, for any thing that has yet transpired betwixt us, you will not deny me an interest in your supplications at a throne of grace, which I stand in much need of. I request you will commit all my letters to the flames. I remain, my dear brother, your unworthy sister in the Lord.”

To this dignified defence, David, a fortnight afterwards, sent the following reply:—

“ My dear sister,—I received yours of the 7th instant. It afforded my mind complete rest on the point upon which I last wrote you. Had you been as kind at an earlier period, it might have been better for both parties. In your conversation latterly upon the subject, you hurt my mind not a little; but I forgive you. Write, my sister, and do it oft; I see no reason why you should not. Let your visits and conduct towards our family be

as in former times. I have complied with your request in committing all your letters upon the subject to the flames. I beg the same favour of you, and I hope it will not be denied me. That Jehovah may bless you and your intended partner is the sincere desire of your very sincere friend."

Thus terminated a history which is valuable both for its facts and its lessons. Documents of this description will always be highly prized by the religious philosopher. Such transactions severely test Christian character; such correspondence strikingly illustrates human nature. When it is recollected that the suitor, in this case, was a youth of only twenty-one years, and the lady about the same age, it will be allowed that their intercourse was conducted in a manner which did them both the highest credit. What simplicity, what sobriety, what devotion, distinguish the whole of their behaviour! How single their eye, how habitual their reference to the Divine presence, blessing, government, and glory! It is not easy to conceive of a more marked contrast than that which their example presents to the common course of the giddy, frivolous, and reckless multitude of worldly youth, who are uninfluenced by the fear of God. David and his friend brought the highest principles of piety to bear upon the most secret occurrences of life. Unions so formed must, as a rule, issue in the promotion of domestic felicity, the comfort of connections, and the advancement of piety in the church and in the world.

CHAPTER VI.

Address to the Rev. M. Willis, Glasgow—Happy state of David's mind—Visits to the gaol—Solemn reflections—Religious and Charitable Institution House—Advertisement for a secretary—David's application and appointment—His qualifications—Advantages resulting from the situation—His deportment—Testimony of the Rev. S. S. Cook—Society the great subject of David's study—Attends Dr. M'Gill's lectures at college on the Evidences—Attends the logic and rhetoric classes of Professor Jardine—Studies—His extraordinary capabilities as a sabbath-school teacher—His methods of benefiting young men—Letters to an old scholar upon a variety of important subjects—Visits Mr. Cunningham, of Lainshaw—Striking account of his schools—Forms a society—Is pursued by highwaymen—Scholars becoming robbers and soldiers—His extraordinary tact in turning every thing to account—Remarkable anecdotes—Wonderful deliverance from drowning—Importance of a diary—James's Church-members' Guide—Paramount claims as a sabbath-school teacher.

TO THE REV. MICHAEL WILLIS, GLASGOW.

SIR,—It was the privilege of David Nasmith to number you among his friends, and you have voluntarily borne the following testimony to his virtues: "I have had frequent opportunities of meeting with Mr. David Nasmith, chiefly in his official capacity as secretary for the Religious Institution Rooms, and can speak in very high terms of his fitness for any department of agency in which steadiness, activity, and prudence are required. For a situation such as that which he has held at the Institution House, he is peculiarly adapted, combining, as he always appeared to do, the habits of a good man of business with an ardent zeal in the cause of Chris-

tianity, that evidently looked higher than to the mere approbation of men, and led him to perform the duties of his office, not merely with correctness, but with spirit and vigour. Besides doing what was demanded of him, his concern for the great objects of the institution was often manifested in the important suggestions which he voluntarily and discreetly offered to the directors, though sometimes incurring an increase of labour to himself thereby. And I cannot help thinking, that, to whatever service he may devote his talents, he will prove, by the blessing of God, a most valuable, trustworthy, and assiduous labourer."

DAVID held on his way, burning with zeal and abounding in labour, from the autumn of 1820 till that of 1821, without the occurrence of any thing that calls for particular notice. By this time he seems to have fairly recovered his former tone of healthful, vigorous, and cheerful piety. The journal of October the 7th contains the following entry, which illustrates the state of his mind at that time: "Mr. Kerr supplied Mr. Ewing's place to-day; he preached in the afternoon on the necessity of Divine Influence. I visited the three men under sentence of death, in the middle of the day. They received me with a welcome, gave pointed attention to what was read and spoken, and seemed anxious that I should return soon. Oh, may they receive that Saviour of whom we spoke! But has not the sentence of death gone forth against me? Yes; of that I heard much this evening from the portion brought forward by my children. The sentence may be executed against

me before them! Does it not, then, become me to lay death to heart, and to inquire how stand matters with my soul? O Thou who art the searcher of all hearts, do thou search and try me, and enable me to be faithful to my own soul! The rapid movement of my watch reminds me that I am hastening to eternity. Since I sat down, I am fifteen minutes nearer death,—nearer to heaven or to hell! Oh, how time flies, and tells me to fly with it! Whither shall I fly? To Jesus! To Jesus! Yes, to Jesus! He alone can save my guilty soul. This is the city of refuge. The sword of justice is in pursuit; but in Christ I am safe. Oh, how vile a creature I am in the presence of an infinitely holy God! but in Jesus, my friend!—in his blood do I find cleansing and peace. Yes, it is the peace-speaking blood of Jesus—it cries not for vengeance, but for mercy! To this sacred fountain do I now come to be cleansed from my sins. Oh that my conscience were more tender, that sin might appear in mine eyes more exceedingly sinful! Oh that the agonies of the garden of Gethsemane and of the cross of Calvary may affect my heart, and lead me to adore that matchless love which was then exhibited! Casting myself now into the arms of Jesus, I must retire to sleep. Lord Jesus, give thine angels charge concerning me! Amen.”

In the autumn of this year an event occurred which determined the whole of his future career. The conductors of the various religious and benevolent societies in Glasgow, with a view to concentration, economy, and efficiency, had procured a large and commodious edifice, which was divided into rooms and offices, suitable to their respective objects. The completion of their plan required the services of an active secretary, who

should be common to them all. In connexion with this office, in the month of October, an advertisement appeared in the principal papers, in the following words :

“CLERK WANTED.—A person acquainted with books and accounts, to act as assistant secretary to the religious societies connected with the Institution Rooms, No. 59, Glassford-street, to whom liberal encouragement will be given. None need apply but such as can satisfy the committee that their character is unexceptionable, and that they have the interest of such societies at heart. Applications, with reference as to abilities and qualifications, to be lodged before the 8th of November next, at Messrs. Chalmers and Collins's, No. 68, Wilson-street, addressed to the committee of said rooms.”

This notice appeared on the 25th of October, and on the 31st, David transmitted the following application.

“Gentlemen,—In compliance with your advertisement, I beg to present myself as a candidate for the office of assistant secretary to the religious societies, in connexion with the Institution Rooms, 59, Glassford-street.

“To promote the objects of such Institutions has been the delightful and interesting employment of my leisure hours for the space of ten years. During three of these I had the honour to act as secretary to the Glasgow Youths' Bible Association; and for proof of my continued interest in it, and other religious societies, I may refer to the Rev. Greville Ewing, president, under whose pastoral care I have been more than six years; to Mr. William Buchanan, treasurer; to the Rev. Dr. Wardlaw, to Mr. William M'Gavin, and Mr. John Robertson. I might easily adduce many more names, were it at all necessary. For my knowledge of books and accounts, I can produce testimonials from Mr. John Cullen, manu-

facturer, in whose service I have been employed nearly five years, in paying cash and writing up the principal books in his green warehouse. Desirous of devoting my life to so good a cause, and anxiously waiting your answer, I am," &c.

Mr. Cullen having transmitted a handsome testimony in David's behalf, the election went in his favour, and on the 21st of November, the convener of the committee thus notified to him the fact :

"Sir,—I have the satisfaction of informing you that the committee of the Religious Societies' Rooms, 59, Glassford-street, have appointed you to be their clerk.

"The duties of the office will be pointed out by the office-bearers of the Societies connected with the Rooms, under the sanction of the committee of management.

"The salary they have fixed for the year is sixty pounds ; but they trust the efficiency of this establishment and the success of your exertions will enable them, next year, to augment it ; and I request the favour of a note accepting the office on these terms for one year from this present Martinmas."

The lovers of a hunger-bitten economy are here supplied with a gratifying spectacle. The committees of twenty-three societies want a man of talents, education, character, and address, who shall be required to summon their several meetings, attend their sittings, record their minutes, keep their books, and, in all manner of toil and drudgery, at all seasons, do their bidding ; and for this unprecedented labour they propose, as remuneration, the sum of SIXTY POUNDS ! This, apportioned among them, required from each a contribution of two pounds, twelve shillings, and twopence ; and this is what, in their advertisement they call "liberal encouragement." But

David, who was neither to be intimidated by toil, nor depressed by penury, where he could promote the glory of Christ, and the salvation of men, before the sun went down signified his assent in the following terms :

“ Sir,—I have received your favour of to-day, and feel grateful for the honour conferred upon me by the committee in my appointment to the office of clerk. I hereby accept of the office for one year, at the stipulated salary of sixty pounds sterling.

“ Assuring you that no exertion will be wanting on my part, to further the interests of the Institution, I am,” &c.

David was now, for the first time in his life, in his true element. The chosen servant of humanity and religion, his pleasure became his business. The British empire, the world itself, perhaps, could not have furnished an individual more suited to this very peculiar and most arduous situation. He was not deficient in a single gift or grace required for the efficient discharge of its duties. Never was a man, in his own line, more thoroughly tested, and never was a result more satisfactory. The three-and-twenty committees, with and for whom he acted, were composed of ministers and laymen of all sects and of all parties, both in religion and politics. Among such a body of men, what varieties of taste, temper, views, and sentiments, must have obtained ! To David this became not only a high sphere of religious and philanthropic action, but of moral and intellectual education. The most distinguished men in the city became his personal friends and his daily companions. Close and constant contact with such society could not fail to refine his manners, enlarge his views, and elevate his character. To his lengthened training here, he

mainly owed that free, and easy, and noble air, which, on all occasions, in after life, so distinguished him. With scholars and gentlemen he was quite at home. His manner was, nevertheless, marked by singular modesty, without a particle of the embarrassments of bashfulness, and by the most perfect self-possession, without one particle of the offensiveness of arrogance. These virtues and graces had not the appearance of acquisition; they seemed to grow out of his nature. Even on a first interview no stranger could escape the impression that he was a man of extraordinary integrity and sagacity, piety and benevolence. This is strikingly exemplified in the following narrative.

The Rev. R. S. Cook, Corresponding Secretary of the American Tract Society, in writing to Mrs. Nasmith, says, "My excellent associate, Rev. W. A. Hallock, has just handed me this sheet, with a request that I would communicate a fact in my private history, which will illustrate the character and influence of your lamented husband's labours in this country. It is a comparatively unimportant circumstance, and yet it may serve to show with what habitual fidelity he availed himself of opportunities, seemingly the most hopeless, of speaking a word for Christ.

"When residing at Syracuse, N. Y., about twelve years since, as a student-at-law, Mr. Nasmith visited the place for the purpose of organizing a Young Men's Association. I attended the meeting called for that purpose, and listened with interest to the statements of Mr. Nasmith. He proposed a constitution for the adoption of the meeting, an article in which provided that the meetings of the society should be opened with prayer. In the pride and wickedness of my heart I

opposed the adoption of that article, ostensibly on the ground of expediency, but really because I hated religion. When leaving the place of meeting, Mr. Nasmith walked some distance with me, and addressed me with great tenderness of manner, and with a Christian frankness that immediately won my confidence and respect. As we separated, he threw his arms around me, saying, 'I fear, my young friend, you do not love Christ; allow a stranger to commend him to you. You will never be happy till you put your trust in him, and love prayer.' We parted for ever. It was almost the first time I had been addressed personally on the subject of my soul's salvation; and the language and the spirit in which it was uttered made an abiding impression on my heart.

"I cannot say that it was the proximate occasion of my conversion to God; but the disinterestedness of the act, and the obvious sincerity of the man, convinced me that religion was a reality, and that the only course of wisdom and happiness was to embrace it. I think, too, that since I have enjoyed a hope of pardon through atoning blood, this incident has exerted no inconsiderable influence on my character. The duty of labouring personally for souls, and the encouragement for such labours even among strangers or casual acquaintance, has seemed the more palpable in the light of such an example. The memory of Nasmith is precious to me, as I doubt not it is to thousands, who will rise up at the last, and call him blessed, as the instrument of spiritual good to their souls."

To the training through which David passed, during his lengthened connexion with the Institution House, and the knowledge of men and things he there acquired, his success in afterwards dealing with mankind may very

mainly be attributed. He thus became thoroughly conversant with associated operation; he obtained a very deep insight into the true condition of city society, and thus discovered its wants; he saw directly before him the amount and character of the agency provided for the supply of those wants; and hence he ascertained how much of those wants remained still unsupplied. Living society was in fact the great theme of his constant and intense study. Morning, noon, and night, he was engaged in deeply pondering the book of human nature.

But while David was thus busily employed in collecting from the great library of life, and hoarding up stores of practical wisdom, he was far from indifferent to the lessons of learned men, and the importance of direct intellectual culture. Hence he not only attended the morning course of lectures of the late Dr. M'Gill, Professor of Divinity, in the University of Glasgow, but also the private Logic and Rhetoric course of the celebrated Professor Jardine, from which, in common with the multitudes who, for half a century, enjoyed the prelections of that eminent teacher, he received superior benefit. In addition to oral instruction, he read much of the current literature of the day, giving preference to that which was biographical, and which referred to the spread of the gospel.

David's election to the important office of assistant secretary led to no remission of his previous Christian and philanthropic labours. Notwithstanding his vast exertions from day to day, in his official capacity, he laboured on more vigorously than ever in his former courses. Although he excelled in whatever he undertook, his merits as a sabbath-school teacher deserve especial notice. Never, perhaps, was he surpassed in

this most important sphere of Christian effort. Nothing that benevolent ingenuity could devise was left undone to interest his pupils, to attach them to his person, and stimulate them in their inquiries. To the elder scholars he paid particular attention. He met them not only on the sabbath, but at other periods; he occasionally had portions of them to breakfast with him; he formed them into societies for the promotion of benevolent objects; and, to crown all, when any of them who had given him particular satisfaction were, in the course of Providence, removed from the sphere of his direct influence, he kept up with them a course of laborious correspondence. In this capacity he deserves to be held up as a shining example to that most valuable class of Christian labourers,—sabbath-school teachers. For this end we shall now present a few specimens by way of illustration.

One of David's pupils, Mr. William Somerville, having been stationed in Edinburgh, David shortly after wrote him a letter, in which he says: "I had not an opportunity of saying to you personally, prior to your leaving Glasgow, that I hope to be favoured with a regular correspondence with you, now that you have left me. You are convinced, I hope, that I feel much interested in your spiritual welfare; and now when you are removed from under the sound of my voice, and unable, except by writing, to speak to me, I wish that you would not fail to carry on those conversations which I hope you felt interested in, when residing here. Many a time I follow you in thought, and wish that you may be made truly blessed with the joy of God's salvation. Oh! my dear William, never forget that you have an immortal soul to be saved, or to perish, and that

now is the accepted time, and the day of salvation ! The present moment alone is yours ; do embrace it by fleeing immediately to the Lord Jesus for safety. He stands with open arms to receive you. The door of mercy is now open ; it will soon be shut. You feel that you need a new heart ; you are conscious that you are a sinner ; if so, why give rest to your eyes, or slumber to your eyelids until you have found mercy from God ? Oh ! be entreated to lay to heart immediately the things which belong to your peace."

This letter called forth an answer, to which David sends a reply which opens thus :

"My dear William,—I received yours of the 18th ult., and feel gratified with the promise you make of maintaining a correspondence with me. Often do I look back with peculiar pleasure, to what I must call the *happy* hours which I have spent with you, and the rest of my dear boys, on the Saturday evenings. Fondly would I hope that those precious seasons have not passed without leaving an impression on the minds of some which will not speedily be effaced. Last Saturday I recommenced the school after the vacation, when I again found myself at home telling my dear boys of the precious Saviour, and teaching them to come to him as guilty sinners. * * * Have you gone to a sabbath-school ? If so, tell me the name of the teachers, and what the exercises of the school are. If you have gone to no school, please tell me what plan you have adopted privately, for increasing in the knowledge of God's word."

In his next epistle David says : " It affords me pleasure to hear that you employ a portion of time daily in reading the Scriptures and the memoirs of pious and devoted

Christians. An acquaintance with the word of God is of the greatest importance both to lead to a knowledge of God and of ourselves, and to a knowledge of the way in which we should walk among men. An acquaintance with the lives of modern Christians is also of great importance, exhibiting as they do the influence which the truths of the gospel have upon them in their own day. Would you inform me what lives you read, and tell me what you think of them? If you have not yet read the life of Spencer, I would recommend it to you. The Memorandums of a young man who died in Edinburgh, I should like you to read and copy. Dear William! what think you now of Jesus? I have been visiting occasionally three young men who, this day, are to be put to death in the front of the jail. We might well say, 'There go David Nasmith and William Somerville, save for the grace of God.' Such instances of the depravity of man are much calculated to humble us, and make us truly thankful to God for his restraining grace.—I had a letter a few days ago from Joseph Knight, now in London; he is well, and seems to remember with interest the meetings of Saturday. He has gone to a sabbath-school, and is improving considerably in writing. The morning meeting, I am happy to say, is becoming more and more interesting; there were present last Lord's day sixteen young men. John Sands was the youngest of them. Some of them are very pious; four of them have a view to the ministry—two Independents, one Relief, and one Episcopalian. I hope you pray for us that our souls may be edified and that God may be glorified."

William, in answer, wrote that the Scriptures were regularly read, both morning and evening, in his father's

house, and expressed himself in such a manner that David was afraid that domestic reading might be substituted for personal inquiry, and thus replied: "This is a suitable exercise for *every* Christian family, and that our lot has been cast in such families is surely ground of gratitude to God; but it is the duty of *every one* daily to search the Scriptures for themselves. We have an individual interest in their sacred contents; it is not because my father and mother were Christians, that I shall get to heaven. No! I must be one myself if ever I wish to go there. I hope then, my dear William, that you are in the daily habit of reading the word of God with prayer in your closet, that God may enlighten your understanding, and lead you to himself, and in the way that is right. Never forget that the paths of youth are *slippery*, and that the hand of Jesus is indispensable to your getting through without falling."

William had been reading a certain memoir that made a noise about that time, which called forth from David the following wise and useful general observations: "I have never read the Life of Tomkins, but from what I have learned of it, I am led to doubt how far it will be profitable for you to become acquainted with a course of such desperate wickedness as he followed. If you know your own heart, you will find there much combustible, which is too apt to be set on fire by a display of practices so congenial to the corrupt inclinations of the human heart. The grace of God does doubtless appear in a very striking and glorious manner, when manifested towards one who has been so noted as he was for vileness and impiety. But by narrowly inspecting such a picture as is there exhibited,

I should fear that we are doing evil that good may come."

At the close of 1823, David writes: "It has been proposed to form an association among the young men, which is likely to take place. I hope to have the pleasure of the company of the whole to breakfast on the morning of New-year's day, and to enjoy the company of a worthy and very useful friend, of the Bible Society, who is now in town. Dr. Wardlaw addresses the young people on the forenoon of New-year's day, at eleven o'clock, in the Lower Trades Hall. I intend inviting their parents, as I did last year. I am glad you did not read all of Tomkins' Life, and that you are now reading the History of Missions, (I suppose Brown's new edition;) I have read part of it, especially that part relating to the Cherokees. It is only two or three weeks since I had a long and beautiful letter from David Brown, a Cherokee Indian. You will likely find it in the *Christian Herald* for January."

William continued to write as usual, but a number of months elapsed before David wrote again. His next, dated August the 17th, 1824, thus explains the matter: "It has been very painful to me to have allowed your letters to remain so long unanswered; but more to do than I was able to accomplish, is the only apology I have to offer. I can assure you that it is not because you are less dear to me. This is the *fourteenth* letter which I have written since yesterday morning, besides attending to other business. I have just been reading a very fine little piece upon early rising, lately published. I could almost recommend a perusal of it to you; not that I suppose you take too much sleep in the morning, but because it furnishes you with many

important arguments that may be turned to advantage in conversing with killers of time. What have you been reading of late? Have you finished Brown's History of Missions? I was at a meeting of a committee, last night, of the Young Men's Society for Religious Improvement. We agreed to request Dr. Wardlaw to preach a sermon for us in the evening of a sabbath soon, both with a view to a collection towards establishing a library, and with a view to have the object of the society detailed at large, in public, and the minds of sabbath-school teachers, and young men in general, more turned towards its importance."

David's next was in October, and it throws considerable light on his movements at that period. Referring to a young man whom William had recommended to his notice, he says: "I hope I may get better acquainted with Mr. Laing; he seems a very pleasant young man. As I feel anxious to get hold of young men, if possible, to direct them to and in the right path, I take it kind that you have sent one in my way. O that I myself may be found walking in the narrow path, and doing the will of the Lord by shining as a light in the world of moral darkness! The people of God must bring forth '*much* fruit;' the Lord is not glorified by little. It is now five weeks since I gave up my old school on sabbath evenings, and entered upon a new charge in the chapel. There were six hundred and six children present last sabbath, besides a number of parents and others. I feel much pleasure in the work. May I have also much profit, and be made instrumental in profiting the souls of many! I have been called to leave the meeting which I superintended on sabbath morning, to visit in rotation all the meetings in the middle

and towards the south and north of the town, which I like, in some respects better, having an opportunity by means thereof of marking how the whole get on; and, of becoming acquainted with more young men, amongst whom I may be successful in finding many suitable persons for holding offices of usefulness either in sabbath-schools, or in our religious societies. In drawing to a close, permit me, my dear William, to inculcate the duty and importance of cultivating a mild, loving, and obliging temper. The individual blessed with such is at once happy himself, and a comfort to all around him."

The sabbath morning meetings, spoken of in this letter, were those of young men for "religious improvement." I well remember about this very time, while attending the University, David's besetting me and some other students very hard to become members of his morning meeting; but giving us distinctly to understand, that what was wanted was not preaching, but conference on the Scriptures and exercises of devotion. David in his next and last to William, during 1824, still further illustrates the history and progress of these Young Men's Societies. "I am," says he, "getting more and more convinced of the necessity and value of the Young Men's Society for Religious Improvement; and it affords me pleasure to say that there are now *fifteen* associations connected with it. Have we not cause to bless God for this? You remember the origin of it. It was last New-year's day, at the meeting of the young men with me at breakfast. I hope in two or three weeks to be able to send you a copy of the sermon preached by Dr. Wardlaw for the society; he said to me yesterday, that he would furnish

the manuscript in eight or ten days. I have this morning put into the hands of the printer a circular, which I drew up last night, calling a meeting of young men, on New-year's day, at two o'clock, for the purpose of forming an association for the support of a native missionary in India. If I can get a copy of it, before sending this off, I will enclose it. William! we have little time for doing good. Let us do all we can with all our might. I intend forming an association in my sabbath-school upon New-year's day."

The same letter records some interesting facts, relative to a gentleman well known in the west of Scotland, and much esteemed for his various excellences of character and conduct, as a gentleman, a scholar, and a Christian. In England, too, his name is familiar to those who are conversant with the literature of Prophecy. David proceeds: "About two weeks ago, I paid a visit to a very worthy gentleman of whom I suppose you may have heard—Mr. Cunningham, of Lainshaw. His conduct in his house and in his school gratified me much. I hope I learned several lessons which I will not soon forget. His rank in life, it might have been expected, would have secured him a large number of sabbath scholars, and the approbation of almost all the people. He has, however, met with great persecution; but by patient perseverance in well-doing, he has put to silence the ignorance of foolish men. He has about two hundred children, with whom he spends about an hour and a half; an adult class of perhaps fifty or sixty, with whom he spends an hour and a half more; besides a class of boys, with whom he spends about an hour every sabbath morning. At the meeting of the adult class, he had not less than *two*

hundred of the inhabitants of the town as auditors, and I was delighted with his faithfulness to the whole. There was an evident impression on the assembly. He mentioned that there were present persons of considerable respectability; but said, with obvious delight, I am especially rejoiced in saying that we had not a few publicans and sinners with us. In his exercises with the children, one thing struck me particularly, which I shall mention. Speaking of Cain, he asked a girl, 'Was he a blessing to his parents?' 'No!' 'Why so?' 'Because he slew his brother.' 'Ah! I am afraid that Adam and Eve may have been too indulgent to this their first-born son; that they have not corrected him as he required; and I fear there are too many parents in the village of Stewarton, (where the school meets) who are too like them in this respect. When children are found in a field where they have no right to be, and taking what is not their own, should any one take them before a magistrate, does the parent come forward and thank the individual who performed the kindness to the child? No! they are highly offended with him, and take the part of their child. Oh! let me say to all such parents as are present, and let it ring through Stewarton, that such parents are the enemies of their children, that they are the murderers of their souls! Had I a child, I would rather see him on his death-bed than walking in such ways. And have I not children? Are ye not all my children? Yes! I would rather see you all on your death-beds than walking in such ways!'—Farewell, my dear William! May the Lord keep and preserve you unto his heavenly kingdom!"

The next, dated January 18, 1825, records some

striking facts in David's progress. "On New-year's day, I met with my old scholars in Hutcheson-street, at eight o'clock in the morning; at half past ten I attended the examination of a school of poor children, who are taught to read, and was highly delighted with their progress; gave them rewards. At twelve o'clock went to Nile-street, and heard Mr. Ewing preach an excellent sermon. At two o'clock, attended the meeting of young men for the formation of an association for the support of a native missionary. An association was formed, and there are twenty-four members in it, at ten shillings each annually; the number, forty, will be speedily made up. On sabbath week, I went to Shuttleston to see a sabbath-school; had an opportunity of addressing them; they gave me an attentive ear. Was pursued home from Shuttleston to Parkhead by three or four highwaymen. Visited a school at Parkhead, told them they were sinners, and pointed them to the Lamb of God; some of the poor things were weeping; it is pleasant to see the heart tender; may the Lord have mercy upon them!"

The same letter contains an account of a visit paid by David to one of his old spheres of labour, which shows that even the ablest teachers meet with grief and disappointment. He goes on: "Visited my old school at Cumlachie, and you may suppose somewhat of my feelings, when told that three of my old scholars in that school were now highway robbers, that two others have enlisted, and a sixth is now banished to Botany Bay! But I was cheered on the other hand, to be told that five of my old scholars had met for five years, every Tuesday night, for prayer, and that they cease not to remember their old teacher in their prayers at a throne of grace. Oh! how

solemn a thing it is to be a sabbath-school teacher ! The word spoken will either prove the savour of life unto life, or the savour of death unto death. Dear William, oh ! be concerned to join an old but loving teacher amongst the numerous throng of the redeemed at the great day. Pray for yourself ; and for me, that the Lord may preserve me to his heavenly kingdom."

It will be observed with what tact David turns every-day life to account for the purpose of correspondence. He seems never at a loss for matter of the most instructive and interesting character. The highway, the newspaper, the dinner and tea-table, things seen, things heard, all are turned into gold under his dexterous management. Of this the next, dated June 22, 1825, supplies a beautiful example. " I have lately read, 1st. *Memoirs of Ward, of Serampore*, by Stennett. Should you meet with it, read it ; he was a man of God ; you will see in him much to reprove and quicken you. 2nd. *Scougal's Life of God in the Soul of Man*. Except a few sentences towards the end, I was refreshed by it. 3rd. *Narrative of the Loss of the Kent, East Indiaman*. This is a most interesting and affecting account ; it is written by a passenger, supposed to be Major M'Gregor, late of Edinburgh. The account is written in a way calculated to profit the soul of the reader. The hand of God was wonderfully displayed in bringing a ship to their assistance, and in directing to the use of means whereby the speedy explosion of the ship was prevented. 4th. *The Christian Martyrs: a tale of the first century*. This little book is written by a Mr. Thompson, of Glasgow, a licentiate of the church of Scotland. If possible, get a reading of it ; it is a most instructive, an interesting, and affecting account, much calculated to excite in us

gratitude to God for our high Christian privileges, and to humble us on account of our want of conformity to the image of God, and to inspire in us zeal for his glory. 5th. Filial Duty, by Valentine Ward, well worth your attention and practice. 6th. Memoir of Catherine Brown, a Christian Indian, of the Cherokee nation, with an Appendix, containing original papers and letters of her brother, David Brown; the letter, page 179, was addressed to me. Read the book, and tell me what you think of it. I send it you herewith for the purpose. Tell both sisters to read it.

“ Upon the 21st ult., when dining at a friend's house, I heard two anecdotes: 1st, An infidel earl had a pious servant, to whom he said one day, ‘ John, I understand you are become one of the religionists; pray, can you tell me how great God is?’ The servant replied, ‘ Yes, my lord: he is so great that the heaven of heavens cannot contain him; and he is so small that he condescends to dwell in my heart by faith!’ 2nd, A parent said to a child, ‘ I will give you an orange, if you will tell me where God is?’ The child replied, ‘ I will give you two, if you will tell me where he is not.’ I heard to-day of a most remarkable instance of the goodness of God towards the eldest son of Mr. Hercus, the minister of Greenock, a lad about seventeen, whom I know very well. In walking along the pathway, his foot caught a place cut out in the stone for catching the ropes by when thrown out from vessels, in consequence of which he was pitched into the sea; he went down head foremost, and sunk in the mud, from which he tried to extricate himself, but in vain. He became immediately insensible; completely covered with the water, there he lay. No person saw him fall in. When he fell he

had a book in his hand, which being picked up by a sailor passing, as it floated upon the water, was taken by him to an officer in the neighbourhood. The person in the office, seeing the book wet, immediately asked him where he got it. On being told, he said, ‘Come, and point out the spot.’ He immediately ran down, supposing that some one might have fallen in; took a long pole from a shed on the quay, with a pike at the end of it; got into a little boat and made towards the spot pointed out. The sea was perfectly calm; nothing but a few bells arising from the bottom. He drew along the pike, but found nothing. On a second throw of it, he got hold of the boy by the arm, brought him up, and although the man knew the boy perfectly, being twenty times a day in his office, he could not recognise him, so much disfigured. He laid him on his knees on his belly, put the boy’s hands behind his back, and pressed his own hands to his side, to make him vomit, which he did. There was, at least, a gallon of water ran from him. He was next removed to the office, where every means was used to restore him. He gave a groan, as they rubbed him, which was the first symptom of animation. He gradually came round, and, in six hours after being taken out of the water, was conveyed to his father’s house, where, I am happy to say, he is now, and getting round. Tell me, in your next, wherein the providence of God was manifested in this. I meet to-night with nine boys of the senior class of my sabbath-school, at tea, in my father’s house.

“Do keep a diary; mark down particular occurrences, and endeavour to improve them by suitable reflections. It will enable you to give me with accuracy and ease accounts which will be to me valuable.

It is because I have done so of late, that I have been able to furnish dates, &c., to such incidents as I have related to you."

In his next, David says: "I am at present engaged in reading the Evidence of the Archbishop of Dublin before the Select Committee of the House of Lords, on the State of Ireland. It is an interesting document, and contains a great deal of information. To-day I have purchased a book which I have read two reviews of, and which I believe to be a very valuable work, and would recommend a perusal of it to father, mother, and yourself, when you come in contact with it,—‘James’ Church Members’ Guide.’"

Now we appeal to our readers whether their experience supplies a single case that may be advantageously compared with that which these extracts are intended to illustrate. We think it may be affirmed, that to David Nasmith, as a sabbath-school teacher, and Christian benefactor to young men, Scotland has furnished no equal, England no superior. What piety, what assiduity, what skill, what humility, what kindness, what condescension these letters display! How consummate a mastery in winning and keeping the hearts of youth they everywhere manifest! Such a man was, even at the outset of his bright career, a blessing not only to the church of which he was a member, but to the great city which had the honour to give him birth!

CHAPTER VII.

Address to the Rev. Robert Burns, D.D., Paisley—Letter to Professor Buchanan—Attends the Professor's lectures—History of the rise and progress of Young Men's Societies.

TO THE REV. ROBERT BURNS, D.D., PAISLEY.

SIR,—As secretary to one of the most important societies conducted in the Religious and Charitable Institution House, Glasgow, you had necessarily much intercourse with David Nasmyth, and were thereby enabled to bear experimental testimony to his character and capabilities, and this you did in 1828 in the following words: “I have uniformly admired the talent, the accurate methodical arrangement, the composure, and the sound judgment with which he has been enabled to conduct the minute details of an extensive and complex system. The immediate charge of *twenty-three* societies being committed to him, whose books he keeps, and the largest part of whose correspondence he conducts. His resignation is a most serious loss to the Institution; and he carries with him the cordial esteem and affectionate good will of all who are connected with it. His whole heart and soul are engaged in the great work of advancing the interests of the Redeemer's kingdom; and a more valuable auxiliary to a religious society is seldom to be met with. I hope and pray that his health may be speedily re-established; and that the great Head of the church may be pleased to open to him a station, in which, with less laborious mechanical

toil, his peculiar qualifications may have full and appropriate scope for their successful development."

IN the last chapter, we found David hinting at the formation of Young Men's Societies for Religious Improvement. We there saw him enlisting the labours of the first preachers of the age in their behalf, and leaving no method untried for promoting their increase and stability. For instance, on February 8, 1826, he addressed to Professor Buchanan, of Glasgow College, the following request:—

"Rev. and dear Sir,—Permit me to request the favour of your writing a short treatise addressed to young men, pointing out the great importance of their combining attention to the *soul and eternity* with a diligent application to literary pursuits.

"Such a treatise is, I conceive, much wanted; and from the evident interest which you take in the welfare of youth, as appears in your morning lectures and prayers, which I have the pleasure of attending, I feel emboldened to make the request of you, and hope that it will not be in vain.

"Permit me also to suggest that, by giving the said treatise for publication to the Young Men's Religious Tract Society, a very extensive circulation would be given to it.

"Mr. Robert Richardson and I will take the liberty, on Friday morning, of waiting upon you after the lecture, to have your opinion, and to offer any further explanation which you may desire."

Since this organization was, throughout the whole of his subsequent life, an object of special pursuit, it

is here proper to specify its character and design. This we are happily enabled to do in his own words to a friend, as follows :—

“ Since the close of the year 1823, the privilege has been granted me of forming about seventy Young Men’s Societies in the United Kingdom, France, and America. My object in these societies has been to bless young men and to make them blessings, and I have not been dissatisfied.

“ You are aware that these societies consist of young men between the age of 14 and 35, of good moral character, and professing no opinions subversive of evangelical principles. The members of each Association meet periodically under the superintendence of a pious and experienced president, for purposes of mutual improvement and benevolent exertion. The Bible is considered as their rule, and all political discussion is prohibited.

“ Young men thus associated have had their minds and time occupied with that which was profitable, and so far they have been saved from that which was injurious, at a period the most dangerous in the life of man, when his passions are strong, when he is least disposed to submit to wholesome restraint, and most liable, through ignorance of the world, to be led astray by the subtle infidel and the embrace of her who flattereth with her lips.

“ In these Associations, native talent that lay hid has been brought to light, cultivated and directed. Young men who were favourably disposed to religion, but not decided, have been won to Christ; those who in business, or otherwise, were necessarily associated with the infidel and licentious youth of their own age, or with

masters of iniquity, have had their minds fortified, and in the hour of imminent peril have been preserved, or rescued. Young men who lacked a judicious counsellor have found one in their president; others who desired suitable and profitable companions have met with them in the members of these Associations. The timid have been encouraged, and the forward youth has been restrained. He who thought he was wise has found his ignorance, and he who thought he knew nothing, discovered that he had stores from which to instruct his less favoured companions. He who was determined to do good, but knew not how, has had the way pointed out to him, and been piloted when surrounded by rocks and quicksands, to the attainment of his object.

“ These Associations have united young men of various ages, grades in society, and attainments in literature and piety, and furnished opportunities to each of receiving and doing good. They have been found nurseries for the agency and committees of our Christian visiting, Tract-distributing, Bible, Missionary, and benevolent societies. Missionaries now in heathen lands, have gone from their ranks; Home missionaries, pastors of churches, and secretaries of various Christian and philanthropic societies can bear testimony to the advantages they have derived from their connexion with Young Men’s Societies.

“ Some most useful and valuable societies now existing have originated in and been mainly promoted through the influence of Young Men’s Societies. I have known an infant school erected, and paid for; prisons visited; the spiritual welfare of seamen promoted; a sabbath market stopped; sabbath schools established;

people of colour instructed; the sick visited; the destitute relieved; temperance promoted; seventy-nine sermons preached; and 290,000 tracts and handbills distributed at two fairs, all through the united efforts and influence of Young Men's Societies.

“Many of our most *intelligent* sabbath-school teachers have been drawn from Young Men's Associations; in fact they are training schools for teachers: may they become more so! The circumstance of a youth being admitted to membership in Young Men's Societies, at the age of fourteen, presents hope to the sabbath-school teacher, who is looking with prayerful anxiety upon the advanced boys in his class, that on leaving him they may be transferred to an association, in which they may mingle with their seniors, and engage in exercises tending to deepen the impressions made at school, and to mature their principles.

“During the twelve months preceding the 16th of March last, I had the pleasure of seeing *eighteen* Young Men's Societies formed, three of which did not go forward, from three others I have received no account, the remaining twelve proceed, and embrace near to 500 members. The preceding incidents show that they are not all asleep. The following are some of the subjects upon which the members of these societies have written essays during the year: The Advantage of Young Men's Societies—The Claims of Society upon Young Men—By what means may the Members of these Societies exert the most salutary Influence upon Young Men—The Means whereby a Bible Education and Scriptural Training may be secured to the Boys of the Nation, and the Obligations resting on Young Men who have enjoyed these Blessings to hand them down to

their Juniors—On Friendship—On the Advantages of Early Piety—On doing Good—On Humility—On Repentance—On the Nature and Operations of Conscience—On the Effects of Perseverance—On the Difference between Wisdom and Knowledge—On Christian Zeal—On the Encouragement we have in the Sacred Scriptures to expect the ultimate Spread of the Gospel—On the Duty of diffusing Useful Knowledge—On the Life and Character of Luther and Cranmer—On the early Life of Cowper—On the Formation of the Minds and Habits of Children—On the Moral Aspect of Great Britain as compared with other Nations—On Slavery—On History—On the Incompatibility of War with the Principles of the New Testament—On Reflection—On the Varieties of Style, and how far an Author's Character may be known from his Works.

“ Before closing this communication, I would just glance at some of the reasons why Young Men's Societies, in some instances, have failed to produce that benefit either to their members or others, which might have been expected, or that was desired. The indisposition of men of piety, sound judgment, and experience to preside over them, and thus guide the youthful energies of their members;—the determination of young men, of ardent zeal, to have their own way, even to the annoyance and injury of the whole body—an attempt at a display of one's own powers, rather than a determination to use them only to the edification of his associates—a love of the showy instead of the solid—the irregular attendance of the presidents, and of the more experienced members of associations—the introduction of a spirit of criticism—a want of forbearance with the young, the ignorant, or the weak members; so

treating them as to lead to their discouragement and ultimate withdrawal—a departure from that *practical* reading of the word of God which ought ever to characterise that part of the exercises of their meetings;—these are *some* of the difficulties that have impeded the progress and efficiency of Young Men's Societies.

“The claims which Young Men's Societies have upon all classes of the community appear to me many and urgent. Would that the wise and experienced of our ministers, our fathers, our patriots, our philanthropists, would but weigh their importance, and unite their energies to promote the multiplication and efficiency of institutions so fraught with blessings. When I think of the mighty influence which, under God, pious young men, well trained, are capable of exerting on behalf of this sinful world, and knowing as I do that hundreds, thousands, are ardently desiring to be made useful, and tens of thousands possess the talents that require only to be developed and directed to this end, I cannot but long for the outpouring of the Holy Spirit to open the eyes of the church, that she may see where her strength is waste, and bring it to use *without delay*. O, my dear Sir, our *young men* must be *trained for the Lord*! Your course and mine will terminate after some ten, twenty, or thirty years—perhaps much sooner. What can we do, that we have not done, to bring up the host of the Lord? You occupy one of the high and commanding posts of Zion: not only can you influence your own congregation, but your influence, if exerted, could be rendered such *in this department*, as would soon tell with effect upon London and the world. May the Lord direct your spirit in this matter! I purpose still giving some attention to this department; but City Missions

and other societies press upon my mind, and occupy my time, so that I cannot do what I would in Young Men's Societies."

As this account was written in 1838, the year prior to David's death, it may be considered as the deliberate and matured expression not merely of his opinions, but of his experience. Devoutly attached as David Nasmith was to the promotion of Young Men's Societies, his primary object, and the main pursuit of his life, was the establishment of City Missions. With these his name is indissolubly associated, and they will go down together to posterity. On the first day of January, 1826, he formed the Glasgow City Mission, which became almost immediately a favourite with the public. These two institutions, the latter especially, form subjects of great importance, and merit from Christian churches the deepest consideration. We shall, therefore, in the proper place, inquire into their constitution, character, and claims.

CHAPTER VIII.

Address to William Cunningham, Esq. — Happy occurrences — His anxiety for his brothers — Important letter to John — Weekly letter to John — John tries to get rid of the weekly letter — Awful death — Efforts for the salvation of Andrew — John's conversion — Important letter to John on his admission to the church — Andrew's conversion and profession of the faith — Reflections.

TO WILLIAM CUNNINGHAM, ESQ., OF LAINSHAW,
AYRSHIRE.

SIR,—As a munificent patron and a laborious agent in the work of sabbath-school instruction, the memory of David Nasmith has strong claims on you. You have indeed already certified his worth in these expressive words: “I have had the pleasure of knowing Mr. David Nasmith for some years past as secretary of the Religious Institutions' Rooms in Glasgow; and so far as I have had opportunities of judging, I can bear the most decided testimony to the able manner in which he has discharged the duties of that laborious and important office. I have observed in Mr. Nasmith not only an unwearied zeal in behalf of the important objects of the institution; but also such Christian courteousness of manner in his intercourse with strangers and visitors as must have tended to serve the interests of the various societies committed to his care. And during the long and painful controversy of the Apocryphal question, which agitated the Christian public of Glasgow, no less than other parts of Scotland, Mr. Nasmith seemed to me to carry himself with marked prudence in situations which were

both difficult and trying. I should think Mr. Nasmith would be a great acquisition to any large institution for religious purposes that might require his services."

THE last chapter illustrates David's character as a sabbath-school teacher and a friend of young men; the present will exhibit his conduct as a brother. Except for the grief he felt on account of his unbelieving relatives, this year, 1825, was one of the happiest that he had yet experienced. His mind was at this period eminently spiritual and joyous. Writing to a friend, in reference to a very small disappointment which he himself had suffered, he says: "Such pleasure I must forego; and believing that all things are wisely ordered by our heavenly Father, even the direction we are to take in our journeys, and the every attendant circumstance in them, can I entertain a wish contrary to his will? No! It is my earnest desire,—O that it may be my speedy and happy attainment,—to have my will so completely wrapped up in the will of my Lord, as to be led to see him in all things, and to have all things in him. I trust I have of late enjoyed more of this than in any former period of my life. I have been led to mark his kind, kind hand in a chain of events that have lately befallen me, for which I have great cause to bless him, and shall, I trust, have so more and more." The "chain of events" to which reference is here so gracefully made, embraces the providences which introduced him to the family from which, about seven months afterwards, he obtained the invaluable companion of his remarkable and oft-times trying pilgrimage.

But amid all David's comforts, present and prospec-

tive, he had "great heaviness and continual sorrow of heart for his brethren," especially for John. We have already seen David and his parents weeping and praying over this heedless youth. But David was not satisfied with this; while he sighed for the salvation of all the young men of Glasgow, it is not to be supposed that he was indifferent to the eternal welfare of his own brother. Accordingly, in the autumn of the former year he addressed to John the following faithful, powerful, and pathetic expostulation:—

"My dear John,—I hope you are sensible that you occupy a strong hold of my regard, and that your happiness is mine, and your misery my pain. Will you allow me, then, my dear brother, to drop over you the tear of sorrow whilst I endeavour to perform the duty of a faithful friend? I grieve, not because you are past hope, but that you should appear to be making rapid strides of advancement on the broad road that leads down to the chambers of death. I once entertained the hope, that whilst we were burdened and oppressed with the folly and sins of Andrew, I saw in you the germ of better fruit, and that our hearts were to be cheered by having you to accompany us in the narrow road to heaven. O, my dear John, what has now become of those tender feelings you once had when you saw the wicked going on in their wickedness, and those emotions in the breast that caused the tear to flow when you witnessed the grief and the sorrow of a dear, a loving, a godly, but a mourning parent, on account of a profligate son. Has sin so hardened your heart, that now you are lost to all sensibility of feeling for a mother's pains? and will *you* add to the shortening of her much valued life, and bring her grey hairs with

sorrow to the grave? O forbid it, gracious God! Stop the poor sinner! Dear brother, you are now in the vortex of ruin; you are rolling sin as a sweet morsel under your tongue, and if grace prevent not you must soon perish. Let me implore you to have pity upon your *own poor soul*, if you will have none upon dear friends. *You* are the loser, we have present pain; but if united to Christ, as I humbly trust we are, we shall soon be where every tear will be dried up. But ah, where must our poor prodigal brother and son be? Either dragging out a miserable existence on earth, or suffering the anguish of the worm that dieth not, and the fire that never shall be quenched.

“Is sin so sweet, and its fruit so pleasant, that you are determined to enjoy its pleasure for the *short* season of your existence here, remembering at the same time that its wages is *death—eternal death!* Yes, and if indulged in much longer in the way that you have been doing of late, it will undermine your constitution and bring you to a premature grave. Remember, that as a man sows, so shall he reap: ‘He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall reap everlasting life.’

“Break off your sinful practices by repentance, by turning to that God against whom your puny arm has been lifted in rebellion. He delights in mercy; it is his darling attribute. ‘As I live, saith the Lord, I have no pleasure in the death of the wicked, but would rather that he would turn and live.’ ‘Why will ye die? why will ye die? saith the Lord.’ Have you forgotten, my dear John, the wonderful display of mercy manifested by God when he *gave* up his *dear*, his *only-begotten and well-beloved Son* to die for us? What could he have

done more? Surely, nothing: no greater proof of pity and of love could have been shown. Have you forgot the sufferings of Jesus, at the hand of man, of devils, and of God, and his voluntary acceptance of them all, that we should not perish, but have everlasting life? Oh! rouse you; look at him sweating, in the garden of Gethsemane, great drops as blood falling down to the ground. Can you view him nailed to Calvary's accursed tree, and there, whilst enduring the wrath of God on account of sins not his own, crying out, 'My God, my God, why hast thou forsaken me,' without feeling deeply abased on account of your sins which caused his agony? Can you, with such a heavenly display of love before you, still proceed in the paths of wickedness, and set at nought the voice from Calvary? Will you do despite unto the Holy Spirit of grace, who is plying you with his offers of mercy from day to day, and beseeching you to be reconciled to him? Will you put to sleep the calls of a conscience that frequently admonishes you? Dread, O dread, a seared conscience, which you are rapidly obtaining; every fresh violation of duty and instance of sin tend to render its admonitions less salutary. Jesus sees you!

"You are now done with your apprenticeship: you have been greatly blessed with a good master; and if wise for yourself, you will seek to retain his friendship, remain in his service for a year or two, and conduct yourself with propriety; and there is no saying what may turn round, if you behave yourself. I entreat you, shun the company of the wicked and all who induce you to that which your Bible says is not good. Make the Scripture more your companion, and delight yourself in the friendship and intercourse of the good and wise

—I mean the pious. Seek deliverance from sin from God, and rest not satisfied until you are united by a living faith to Jesus. Then, and never until then, will you know what real happiness means. ‘Wisdom’s ways are ways of *pleasantness*, and all her paths are *peace*.’”

It does not appear that this letter produced any immediate reformation upon the unhappy youth; but in the following year he began to manifest some signs of improvement. Addressing him in August, 1825, David says: “It affords me pleasure to learn that you are regular in your attendance upon the house of God: that I am sure you will never have cause to repent. You call yourself prodigal; may you, my dear brother, be like the repenting prodigal mentioned in Scripture, and find mercy of the Lord, and then shall our hearts rejoice and be glad over you.” At this period, David pursued him with a constancy of entreaty, instruction, and warning, which gave him no rest in his sinful course. It became clear that the only condition of quiet for John, was repentance. David’s practice was to write him a long and faithful letter every week. Only the man who has been subjected to such a course of affectionate harassment, can tell how difficult it is to stand up against such perpetual dropping. It wears away the very stones. John was then living at Millingavie, and to put an end to this intolerable annoyance, he at length made up his mind to compromise the matter with David. He accordingly intimated that, when the weather permitted, he would henceforth come into Glasgow regularly, to attend the ministry of the Rev. Greville Ewing. John clearly saw that attendance at public worship was much more compatible with a life of sin than the receipt and perusal of a strong, pungent, and touching letter. Iniquity, indeed, of all

kinds, and of all measures, may easily be made to harmonise with two sabbatic attendances on worship. David at once perceived the object of John's proposal, and thus replied to him in a letter of September 23rd, 1825: "You say you intend, if spared, and the weather favourable, to attend Mr. Ewing's regularly, and to *hear from me on Saturday no more*. That you should attend Mr. Ewing's as often as in your power, I approve; but the weather is not now likely to be such as to enable you, without injury to your health, to come in regularly, and mother is concerned for the safety of your body as well as that of your soul. Are you wearied of my weekly epistles; that you say you will expect to *hear from me no more*? I am very far from being wearied of your communications, and do most anxiously desire that you should continue them, as your profiting appears most evident. Your last letter to your parents is, I think, the best you have yet written, both as it regards accuracy of diction and writing. It is not yet, however, a perfect model: *selfe*, instead of self; *nees*, knees; *emplore*, implore; *clearley*, clearly; *witt*, wit; *complyments*, compliments; *dept*, debt; *routed*, rooted. Fold your letters as I formerly pointed out to you."

Thus with even parental affection, and all the pains of a pedagogue, did David continue to labour for the interests of his brother. John was a man of good natural abilities, although he had neglected his studies at school. David's attentions were not lost upon him. His letters before me are at once correct, able, and excellent. The result is highly encouraging to brothers to seek each other's improvement in the art of epistolary correspondence, a matter too important to be safely despised in these times by any man who wishes to get on

in the world. But David was successful in the higher point. In his next to John, he says: "I am glad to find that I was correct in supposing that you had not got quite tired of my weekly epistles, but were still inclined to receive them. Do try to explain yourself to me, although it should take two sheets to hold it. Do not suppose that that would be too great a task for me to read. No! I am not beginning to weary *of* your epistles, but I weary *for* them. My dear John, I do hope that you are continuing night and day to wrestle with God in prayer, that your sins may be forgiven, that your iniquities may be blotted out, and that you may indeed be a new creature in Christ Jesus."

David's correspondence with John strikingly illustrated his peculiar tact in adapting himself to the character of the parties he addressed. Nothing of any importance occurred in Glasgow illustrative of the perilous effects of bad habits and bad company, but John was sure to be apprised of it. For instance: "This week I heard of an awful instance of the effects of sin. A young man, the only son of a widowed mother, whose bad conduct for some time past had led him to forsake the fireside of his tender parent, was in Mr. Cunningham's spirit-cellar, I think upon Monday evening last, and was going on in a very foolish and sinful way, saying that he intended poisoning himself, and if he had any friends who wished him well, now was the time to pray for him. He actually took the poison from his pocket, and showed it to some persons who were present. And, what shall I say? Next morning he was found with all his clothes on, lying on his bed a lifeless corse! How striking a proof does this furnish of that saying of Scripture, 'The wicked do not live out half their days!' What an awful and

striking lesson does it furnish to all young men to cleanse their ways by taking heed to God's word! May it, my dear John, be your unspeakable happiness to be found walking with Jesus in the paths of holiness, which are paths of peace, and joy, and which lead to glory, honour, immortality, and eternal life, through Jesus Christ our Lord!"

John found it impossible to escape from the toils of his indomitable brother, and hence he wrote on with praiseworthy regularity. His case began, about the beginning of 1826, to assume a very hopeful appearance. David, writing him towards the end of January, says: "Yours of the 18th to parents was duly received; the reading of it afforded us all pleasure. None seemed more truly rejoiced at its contents than mother. You know her deep concern and anxiety after us all. Truly she may be said to travail in birth until Christ be formed in the hearts of her offspring, the hope of glory. She desires me to say that she rejoices to hear that you feel your heart to be evil; for until we are sick, we never think of the physician. Jesus is the Physician of value! None come to him that he cannot cure; none come to him that he will not cure." Mrs. Nasmith well merited the character here given of her by her now glorified son. His biographer knew her: he lodged a short time under her roof, and was a witness of her maternal worth and many excellences.

In all David's communications with John, as well as with every one else, every thing was rendered subservient to the interests of the soul: Whenever a spark, however small, appeared, he hastened to blow it into a flame. He thus works upon a confession: "Whilst I desire to be thankful to God for impressing your mind with a sense

of your guilt and wretchedness in his sight, I hope that you will seek to know more of your vileness; and that as a sinner ready to perish, you will lay, or have laid hold on Jesus, the only and almighty Saviour; and that we may, through the mercy of our Lord, have the unspeakable happiness of seeing you walking in the truth, and recognising you as a brother in Christ."

David well knew how to speak a word in season to him that is weary, and to encourage those who were beset with difficulties. To John he says: "Your kind favour of the 13th instant I duly received. You complain of the want of a place of retirement where you may pray to God. This certainly is important; religion consists chiefly in intercourse between God and the soul. You are not singular, however; many are greatly worse off than you in this respect. Some, from the moment they awake in the morning until they retire to rest in the evening, are not only obliged to associate with the abandoned, the wicked, and profane, but have not an opportunity of withdrawing to pray in secret. I have known some who have retired to the coal-cellar, and have heard of others taking refuge in the fields, &c., as affording opportunities for secret prayer. It is a mercy that while the hands are busily employed, the mind may be holding intercourse with God. The throne of grace is of easy access. Jesus is the Mediator; God delights to hear, and waits to answer prayer. May you, my dear John, have a praying spirit, and you will not want a place to pray. I do regret Andrew's conduct exceedingly; but can neither help nor prevent it. It is unfeeling and unkind to the best of mothers. May it be that the Lord will bring good out of this present evil, both to his own soul and to us! May we

carry him on our spirits to a throne of grace! On Tuesday morning I sent off a letter to Andrew, and a parcel containing a number of tracts, and the volume of Doddridge's Sermons which you read; some of them are, I think, upon subjects suited to him. He will receive them about this time; let us pray the Lord that he may be inclined to peruse them, and that the Holy Spirit may bring home the truths which they contain with power to his heart."

These words were written on April 21, 1826; and although John had become in some measure sober and attentive, still he had not submitted to the righteousness of God. Full four years more did he hold out against the voice of mercy, and so long did David continue to give him line upon line and precept upon precept. At length, however, the happy hour arrived when grace obtained the victory. On David's departure for America in 1830, with all the uncertainties of the ocean and the climate before him, he sat down and wrote John what might have proved his last letter. He says: "I cannot lay my hands on the letter David wrote me when he left this for America; but the sentence that was the means in the hand of God of awakening me, and, I trust, of my conversion, was, 'Dear John! if I should never meet you on earth again, shall I meet you on the right hand of God, or shall I be on the right hand and you on the left?' These words wounded my heart, and I have never had, and I trust I never shall have them erased from my mind. O that I could only copy his example, and that my end may be like his—peace!"

Notwithstanding this decision, John did not make a public profession of the faith till two years after-

wards, when David had returned from America. Early in 1832, he applied for fellowship with the church in Greenock, and was accepted. On going to the Lord's table the first time, he was anxious for the company of David or of his brother-in-law, Mr. Gallie, and wrote to his mother to that effect, which drew forth from David the following invaluable letter :—

“ My beloved brother,—Your letter to mother, announcing the prospect you have of sitting down at the Lord's table on next sabbath, for the first time, and inviting brother Gallie or me to be with you on the occasion, was handed me last night. I need not say, my brother, that it would have given me sincere pleasure to have complied with your wishes, had not a previous engagement to spend that Lord's day in addressing the church and congregation at Cambuslang prevented.

“ No circumstance on earth could yield me more real pleasure than the introduction of a brother to the Lord's table, who had given reason to believe of him that he had first given himself to the Lord, and afterwards to the church by the will of God. Such, I trust, is your case, and such is my joy. O my brother, how delightful the thought, that now father, mother, Betsy, Isabella, Jane, you, and I, of the family, are, we humbly trust, in the ark of safety, and have the blessed prospect of soon meeting at the table above, which shall never be withdrawn! Yes, we shall see Him whom our souls love; and *then* shall we be like him. Is he not now the chief among ten thousand and the altogether lovely? I feel him precious to my soul, and know not what I could do without him. But, alas! I love him too little; my love is faint and cold. O for grace to love him more! Shall we, can we be satisfied, whilst three

of the family are still in Sodom? No, my brother; the love of Christ constraineth us to seek their salvation. We must not rest until joy has been caused amongst the angels in heaven over a repenting, returning, prodigal Andrew, a converted Mungo, and a sister Agnes lying at the feet of Jesus! Will our Lord refuse our petition for them? No! He will be pleased to hear us. Yes, and the more faith in his disposition and ability to save them, the more will he be pleased; for doubting his inclination detracts from his glory; and can he be pleased with such robbery? No, it is impossible. Do, then, let us come, in the simplicity of faith, as little children, and cast them at his feet! He will not refuse to heal the sick we bring before him. The difficulties in the way of introducing them may be numerous; but if we can not get in at the door for the press, let us go to the house-top. He will not be offended. He wants to see us in *earnest*. Will it not be pleasing to see the family unbroken in the skies? Yes, it will! We shall join sweetly in the long, loud chorus of praise to Him who hath washed us, and made us white in his blood. Now rises before my mind our end and their end through successive generations. Let us just bring them all, though yet unborn many of them, and leave them with the Lord. We can lodge notes in heaven, endorsed by Jesus, that will be paid to them in due time. Have not we an Advocate in heaven who has said, 'If ye shall ask anything in my name, it shall be given you?'

"In seeking the salvation of those now living, we must ply them, by conversation and epistle, with the gospel; *they are to be saved not by our prayers, but by the truth*. Poor Andrew does respect me, and in three instances he has been present where I have addressed

saints and sinners, and he has trembled. O that he was brought to act otherwise than Felix; but, alas! thus far he is too like him. No change. The old man.

“ My brother, you are about to sit down at the Lord’s table for the first time. I send you a valuable little work, by Hawker, upon the King’s sitting with the guests, which may be of use to you at present. You may return it to me at your leisure. You are invited, as all his children are, to this feast often by King Jesus. *It is a feast of love.* You in it call to remembrance, what? *Jesus*—‘Do this in remembrance of *Me*’ are his words. Now when at the table you are called to think of Jesus, the bread reminds you of his broken body; the wine, of his shed blood. His body was broken and his blood shed for you; and must not the recollection of this inspire within you love to him who so loved you; and hatred, yea, an eternal hatred of that [sin] which caused him to suffer? You are led here to look back to Gethsemane and Calvary, and forward to the table above. Yes, and you will now, I trust, be enabled to rejoice in Him who not only suffered for you eighteen hundred years ago, and will put a crown of glory upon your head, and a palm of victory in your hand; but in Him who is the *Author* and *Finisher* of your faith. My brother, in this you have cause to rejoice, that Jesus not only did and promises to crown all who continue to the end; but that he has promised to perfect his strength in your weakness, and to make his grace sufficient for you. In yourself you are weakness itself; but in Christ you have strength. He is made unto his people wisdom, righteousness, sanctification, and redemption. He is *all* in *all*. Do trust him. Lean on him; not on an arm of flesh; not in yourself.

“ Having received Christ Jesus the Lord, walk in him, rooted and grounded in him. Rejoice evermore. Pray without ceasing. You have much forgiven you, love much ! If ye love me, says Jesus, keep my commandments. Herein is my Father glorified, that ye bear *much fruit*, not a little ; and the way to be able to bear much fruit is to think highly and cleave closely to Christ. ‘ Without me ye can do nothing.’ ‘ As the branch cannot bear fruit of itself, neither can ye except ye abide in me.’ ‘ Abide in me, and I in you.’ Blessed union ! Christ in us the hope of glory, working in us, both to will and do of his good pleasure. You have a deceitful heart. He who trusteth to his own heart is a fool. Trust in the Lord ; watch, watch, watch ! Your adversary, the devil, will tempt you ; but resist him in the name and in the words of Christ, and he will flee from you. He can quote passages of Scripture ; but when he does so you must examine their bearing. Give yourself, my brother, to serve Jesus with all your might. Live now to him who died for you. You have given twenty-four years of your life to the devil’s service. Let all that is to come be given to that of Him whose service is liberty. Be sober-minded ! Peace be with you ! ”

The reader will not fail, amid the many excellences of this beautiful letter, to notice the expression, “ *They are to be saved, not by our prayers, but by the truth.* ” Is not this most momentous doctrine too much forgotten ? Is there not much idle, apathetic, worthless sentimentalism, not to say cruel cant, and culpable hypocrisy, upon this subject, in the professing world ? Let all whom it doth or may concern look at the course of David Nasmith, and be corrected ! Let those who

follow his example, mark his success and be encouraged !

Thus, at length, John is brought to Christ and folded with his lambs. But what of the wayward prodigal Andrew? He continued to walk in the broad way for seven more long years. But I must let John be the historian of this event. He, writing to Mrs. Nasmith, on November 24, 1839, says: "Your dear husband has now been one week among the redeemed in heaven. Our time is but short, and we know not when our Lord may send for us. O to be in a prepared state, waiting for the coming of our Lord! I have great comfort in brother at this time, to see his mind directed to the things that concern his soul. David's death has been a wonderful grief to him. He is almost every evening with us at worship, and has engaged several times in prayer at the family altar. He was in deep mourning with us in the house of God this day. He says he would like if it was in his power to have one of David's children. This is merely intended to show what great things the Lord can do in answer to prayer." Writing again to Mrs. Nasmith, on January 28, 1840, and referring to a certain event, John says: "Since that time, he has been a great comfort to me. He was received into the church on the first sabbath of the year, and gives evidence of a wonderful change. We may well exclaim, What hath the Lord wrought! To Him alone we must ascribe the praise." Oh! happy consummation. Two prodigals returned, both dead and both alive again, both lost and both found! Ah! here is reward sufficient for all David's toils and tears! Amid his anxieties for these two dear brothers, little Mungo was not forgotten. I am furnished with letters ad-

dressed to him, beautifully adapted to his juvenile condition.

Now the question is, Does British biography present a single instance of a Christian man labouring with such assiduity, address, and perseverance for the salvation of his father's house? Where, among the records of the dead, shall we find such another instance of fraternal zeal? We remember none. What could David have done more than he actually performed? But after all, would *less* have consisted with sincerity of gospel faith? Let the Christian brothers of unconverted men read this record, and learn at once their duty and their deficiency. Happy they who can read it without shame, and fear, and remorse! Happy they who do not read in it their own condemnation! A faithful brother who can find?

CHAPTER IX.

Address to the Rev. Duncan Macfarlane, Glasgow—His extraordinary habits of order—His labours for the church—His conferences with applicants for membership—Example of a report made to the church—Another striking example—His remarkable influence over the young—Death of a young lady—Inscription—Meeting of David's schools—Gift of a Bible—Thoughts on the debt of societies—School rewards—Self-support of schools—Constitution of school libraries—Method of establishing Sunday-schools.

TO THE REV. DUNCAN MACFARLANE, GLASGOW.

SIR,—It was the happiness of David Nasmith to enjoy your esteem and confidence, to which, in 1828, you gave adequate expression in the following words: “The bearer, Mr. David Nasmith, has been known to me for a number of years; and I have had during that time many opportunities both of observing his character and conduct, and of hearing the opinion of others respecting these. I have said *opinion*, and I do so because I can honestly say, that although I have had occasion to speak with many of Mr. Nasmith, I do not recollect to have heard more than one opinion of him. It is, that he possesses in a very eminent degree whatever qualifications are thought desirable in a person holding the situation which he has so long and so honourably filled. Were I required to express in so many particulars what are some of those qualifications which have been so generally conceded to Mr. Nasmith, I should say that in the first instance he possesses, in no ordinary degree, the talent of coolly and deliberately

unravelling a complex and desultory discussion, reducing the materials to a business-like form. In the next place, he combines with this the most indefatigable and persevering zeal in giving effect to the measures devised. And I shall only add that, as I believe his own mind to be deeply imbued with the truth as it is in Christ Jesus, so have I often admired how all his natural and acquired talents are carried, as by the constraining love of Christ, into the one channel, that of promoting the glory of God in the salvation of man. This single principle shows itself to be sufficiently powerful to keep his mind, like the bubbling fountain, always active, and though causing the energies of his mind to flow out in many channels, yet in all of these tending to the same great end—the glory of God in the salvation of man. I feel almost ashamed to say so much respecting an individual so well known to many much abler to express an opinion of his merits; but as my knowledge of Mr. Nasmith fully warrants these statements, I account it as much a duty to society as to himself to point out where talents so eminently fitted for public usefulness are to be found.”

DAVID NASMITH carried his habits of order into everything. With him it was a maxim that whatever was worth doing at all, deserved to be done in the best manner. This happy feature of his character may be exemplified in one case, out of many that might be adduced. Such men as he are of great use in Christian churches, and always come in for a large share of ecclesiastical labour. David was peculiarly fitted for the difficult and delicate task of conversing with applicants

for church fellowship—a duty which he always discharged with conscientious fidelity. Such was the importance which he attached to it, that, notwithstanding his abilities, he prepared the following outline of points of conference:—

“Subjects to be conversed on with persons seeking to join the church.

“Having been appointed by the church in Nile-street to converse with you, in consequence of your having applied for admission, will you have the goodness to state to us what your views are,

“1st. With regard to what religion is, and how we are to attain the knowledge of it.

“2nd. The character and perfections of God.

“3rd. The unity of the three Persons in the Godhead.

“4th. The state of man when originally created; his fall; his present state as corrupt, ignorant, slave to sin, &c.

“5th. Of men’s salvation and redemption, how it came, and by what means—from God only—wrought by Christ—excellency of Christ—his fulness—salvation alone by Christ.

“6th. How Christ wrought the salvation of sinners—what he was made, and is, and what he did in order to it. He took upon him the nature of man;—he offered himself to God as a sacrifice;—suffered for the sins of mankind;—fulfilled all righteousness of the law;—made peace;—bore the curse;—took away the handwriting of ordinances;—is our righteousness, justification, sanctification;—he rose from the dead, ascended up on high, where he appears as the Advocate and Intercessor of his people,—their King to rule them and subdue their enemies,—Prophet and Shepherd to teach,

guide, and feed them,—he is their all,—complete in him.

“7th. God’s free choice of us in Christ to eternal life, and calling of us according to his purpose and grace.

“8th. Pardon, reconciliation, peace, justification, sanctification, eternal life, and salvation.

“9th. How men have the benefit of this salvation ;—by faith ; its nature and object ; and the way of knowing whether our faith be right.

“10th. Character of saints,—good men,—believers appearing in word and deed,—fruits of the Spirit.

“11th. The children of God may be overtaken with faults, not from sinful dispositions, and therefore may deserve chastisements,—instances of falling,—application of the rod,—duty of the church of Christ to such of their number as fall into sin.

“12th. The privileges of the righteous, and their excellency above others.

“13th. Union and relation between Christ and his church, and their mutual love and esteem, and the manifestation of it.

“14th. The duty of believers—to love God,—to set their affection on things above,—to notice his goodness and mercy,—to search the Scriptures, that they may know and practise the will of Christ,—not to be ashamed of Christ before men,—to watch over themselves with jealous care, lest they apostatize from God.

“15th. Duties of believers to each other,—to love each other,—to sympathize with each other in pity,—to bear one another’s burdens,—not rashly to take up prejudice against any, believe reports, take offence, or be angry ; but tenderly forgive, cover faults, and restore

offenders in love,—avoid whispering, tale-bearing,—rebuke, exhort, &c.,—to take such rebukes well,—to confess to and pray for each other,—to be of one mind in things indifferent, and have respect to the weak;—duty to parents, magistrates, and all men.

“ 16th. What the gospel is and its efficacy ; the duty and recompense of gospel preachers.

“ 17th. Church,—universal—particular—visible.”

It will hardly be supposed that David discussed these points *seriatim*, with every applicant; but the outline will serve to illustrate the pains he took to discharge his duty. Experienced readers will nevertheless observe that some of the most important points of inquiry are not stated. The document altogether is strongly characteristic of Scotland, where the culture of the understanding commands more attention than the culture of the heart; and where, in writing, preaching, and conference, Christian doctrine is made more prominent than Christian experience. It is by no means insinuated that the latter is neglected, but that a greater stress is laid on the former, and that it might be an approach to truth, to abate a little in the one case and add a little in the other. In England there is reason to believe that the peculiarity is just the opposite, and the remedy is in principle the same. The religion of the North is more intellectual; the religion of the South more sentimental; the union of both constitutes the most scriptural form of personal Christianity. In dealing with applicants, the great thing is to ascertain the true state of their souls. Is there life? Is the plague of the heart truly and deeply felt? Is real conviction of sin experienced? Is the soul shut up to the faith? Has it received the Divine testimony? Does it love the

Father? Then it is doubtless "begotten of him." Does it "love the brethren?" Then doubtless it is "passed from death unto life." All such, though "weak in the faith," ought to be received, seeing they are children; "yea, and they shall be holden up, for God is able to make them stand!"

David's reports were also highly characteristic of his attention, care, and conscientiousness. He appears frequently to have prepared his report, in writing, immediately after the interview. An example or two may both instruct and edify.

"October 28, 1825. Mr. Paul and I were appointed by the church this evening to wait upon Mrs. Swan.

"Reported as follows to the church, Nov. 5th.

"I called, in company with Mr. Paul, upon Mrs. Swan; had a conversation with her, with which I was satisfied. She called at our house about a month ago, signifying her desire to be connected with the church, and wishing information as to the manner of applying. After this I had a pretty long and also a satisfactory conversation with her; five or six years ago, when in Airdrie, where she then resided, I called upon her, in company with Mr. Calder, the pastor of the church there, whose letter was read at last church-meeting. I had been in the habit of visiting her husband, and was much pleased with the manner in which she seemed to bear up under her heavy affliction and bereavement.

"So far as I am capable of judging, she appears to be a woman who feels the power of the truth; her knowledge is scriptural and pretty extensive. Upon the first expression of a wish to join the church, with the assistance of a sister, I made inquiry at different persons who knew her conduct, from all of whom we received the

most favourable testimonies. One of the persons to whom I applied, and who had attended her frequently during a long, and what was then considered, a dangerous illness, bears testimony to her Christian resignation at the time, and becoming conduct both before and after. I had much pleasure in recommending her to the fellowship of a female prayer-meeting nigh to her residence, attended by several members of the church, where I trust she will find her own soul refreshed, and by which an opportunity will be given to the sisters of becoming acquainted with her and of watching over her in love. I shall be glad to give her the right hand of fellowship."

Here is a beautiful example of Christian vigilance. Would that it were followed by all who fear the Lord, and constitute the fellowship of gospel churches! How large a number of facts and circumstances this careful and keen observer brings to bear upon the character of this lady! How satisfactory to churches are such additions! How beneficial to the parties admitted are such scrutinies! They produce immediate confidence, and authorise the cordial exercise of Christian affection. Another example will prove interesting and useful.

"June 30, 1826. Mr. John Paul and I were this evening appointed to call upon John Young; and, upon July 28th, reported to the church as follows in substance, but more detailed.

"John Young is a blacksmith by trade; sixteen years ago he withdrew from the church in Leith-walk, under Mr. Haldane, at a time when some dispute had arisen amongst the members. He had been a member of the church for several years, and speaks as if he had been very happy in it; for a time he taught a sabbath-school,

and took a great delight in the work. Upon leaving the church, he became indifferent about religious ordinances, and being prosperous in the world, he forgot God. A reverse in his worldly circumstances took place, shortly after, when he entered the army, and went abroad with his regiment, where he continued for some years. He became an habitual drunkard and sabbath-breaker. He returned home, left the army, and worked at his trade; but did not break off his sins by repentance, but continued until about New year's-day last to drink immoderately; and until about four months ago, although nearly two years in town, he had only been twice within a church door, having spent his sabbaths in reading the newspapers and such like employment. About the time just mentioned, his mind was brought under serious reflection. He thought of the sinfulness of his life, and of the comfort he had had when in fellowship with the people of God; but now he felt as one lost for ever; he thought there could be no mercy for him, and for some time remained in a very distressed state of mind. About the time of his first awakening to a sense of his guilt and danger, he recollected that Mr. Ewing, whom he had heard occasionally in Edinburgh, was in town. He came to hear him, and was so much profited that he has since attended regularly; his conduct has been from the time mentioned strictly moral, as Mr. Paul will testify from the witness which has been given to him. These facts he stated in the course of conversation; and added that his present application for admission to the church was made from a desire to do the will of Christ. He had had much forgiven him; and it was his wish to live henceforth to Christ. He had met with much persecu-

tion since he broke off his sinful habits, and hoped through grace to be enabled to continue to the end. In fine, he spoke and seemed to feel as a well-informed, believing penitent. Under this conviction, and from the testimony which will be given to his moral character by our brother Paul, I cannot refuse giving my consent to his being received into the fellowship of the church." For work of this description David was singularly qualified by his kindly spirit, frank, yet modest and delicate deportment, as well as by a sagacity and a penetration which it was difficult to elude or deceive.

Of David's power over young people, the following example may be cited: "Having occasion, one day," says he, "to call at the house of Mr. C——, which was in my neighbourhood, I found Miss C—— alone, practising upon her piano. After a few remarks upon the pleasant amusement in which she was engaged, our conversation turned to the more sublime and heavenly notes of a Saviour's love, and of the happiness enjoyed by those who seek him early. Her remarks were few, but appropriate; she seemed interested in the conversation. Before leaving, I informed her that I attended a class of upwards of twenty misses of her age, and older, upon sabbath evening, in the neighbourhood, where, if her parents were inclined, and if she herself was disposed, I should be glad to see her. As sabbath-schools were originally intended chiefly for the poor, I found it necessary to remove from her mind the impression that youths higher in rank were not to attend such places, by informing her, that in the class referred to, she would meet with those who had attended the boarding-school, and even one who had acted as governess in a boarding-school, would there be found attending to

the lessons of heavenly instruction, and taking part in the various exercises of the sabbath-school. Her difficulties having been obviated, she intimated her readiness to come, if her parents were agreeable. Two weeks elapsed, and still she had not come; upon inquiry I found that she whom I had so lately seen in all the beauty and sprightliness of youth, and in the full enjoyment of health, had been suddenly seized with strong inflammation, and lay on her bed in extreme pain, and very low. I hastened to call, that I might impart to her a word of comfort, telling her of the love of the Lord Jesus Christ. He, I knew, was a faithful friend and a physician of value, who was ever ready to come and relieve the souls that felt their need of him and cried for mercy. She had no want of medical men to wait upon her; the symptoms of her disease were alarming; death was apprehended as near at hand, and the minds of her affectionate parents were anxiously engaged in devising and using means for the comfort and preservation of this their only child—one who had been dear to them from her infancy. When only two years old, while the family were at the house of God, she was observed to engage in prayer to Him who says, ‘Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven,’—to Him who is the Shepherd of Israel, and takes the lambs in his arms and blesses them. When only five years old she was sent to school, and in seven months after she could read her Bible. She became fond of books, and took great delight in reading the memoirs of pious children, who died at an early age. By a diligent preparation of her lessons at home, she was distinguished for her progress in the various branches of education which she

studied. Her rule was, ‘Prepare my lessons, and then play.’” The end hastened on apace ; she expired full of peace and hope. David prefixed to his narrative the following epitaph:—

SACRED TO THE MEMORY OF MISS I. C.

Stranger !

Shed not a tear ; the opening rose
Is transplanted to bloom in Paradise.
Short and wasting was her day below ;
But faith, patience, and holy joy
Cheered her drooping spirit,
While early piety fixed
Her soul on heaven.

She died in peace,
And
Rests in hope.

It will readily be inferred that David’s sabbath evening school was one of no ordinary efficiency ; for, in addition to his own energetic labours, he was well supported in the work ; besides, ministers of the gospel, students at the University, officers of churches, and intelligent Christians, all felt pleasure in the visitation of David’s school, and participating in his labours. We find in his journal the names of visitors who have since made no small figure in the republic of letters, and in the walks of Christian philanthropy. David’s influence with the ministers of Glasgow was often subservient to the furtherance of his scholastic operations. The following statement may be taken as an example, from his journal of January 1, 1823 :—

“This day, at half-past ten o’clock, the children of all the schools assembled in the Lower Trades’ Hall, when the Rev. Mr. Heugh addressed them from Proverbs xxii. 6: ‘Train up a child in the way he should

go.' The address was very excellent; that part of it directed to the parents was very pointed. He placed sabbath-schools just in that point of view in which, I think, they ought to be. A number of the parents were present; the meeting was attended by a number of very respectable people.

“ Mr. Heugh read the following intimations after the address :—

“ ‘ These schools, Hutcheson-street Saturday and sabbath evening schools, although superintended by the Sabbath-school Society, receive no support from its funds. The necessary expenses of rent, cleaning, light, and other incidentals, have been defrayed, for several years past, from the amount raised by the library belonging to the schools. Those children who wish to enjoy the privilege of it, pay one shilling per quarter.

“ ‘ Associations exist in both schools for religious purposes; that in the sabbath-school was formed in January, 1819, and has distributed in all, to religious societies, £26 11s.; the sum collected last year amounted to £5 5s. 3d., which sum was disposed of as follows :—

	£	s.	d.
The Glasgow Ladies' Society in aid of Female			
Education in India	1	5	0
Glasgow Youths' Bible Association	1	3	9
Glasgow Society for promoting Christianity			
among the Jews	1	7	3
Glasgow Youths' Society for supporting			
Schools in the Highlands and Islands of			
Scotland	1	9	3
	5	5	3

“‘The Saturday-school Association was formed this day twelve months; its receipts last year were £5 13s. 4d. which were disposed of as follows:—

	£	s.	d.
Youths' Bible Association	1	4	4
Youths' Auxiliary Missionary Society	2	0	0
Youths' Tract Society	1	0	0
Society for the Jews	1	7	0
Collectors' books	0	2	0
	5	13	4

“‘As some of the young people who do not find it convenient to subscribe regularly have expressed a desire to give their New Year's gift to the Associations, an opportunity will be afforded by plates at the door as they retire from the meeting.

“‘Mr. Nasmith, the teacher of these schools, will be glad to see any of the parents any sabbath evening, after seven o'clock.’”

On the same day, David received a very elegantly bound Bible from the senior scholars, as “a testimony of gratitude and esteem;” and in anticipation of its presentation by the Rev. Mr. (now Dr.) Heugh, he prepared the following reply:—

“Sir,—In accepting the very handsome gift with which, in the name of my pupils, you have now presented me, I beg to return sincere thanks. The gift is, and ever will be, I trust, considered by me most valuable, first, because it is the word of God; secondly, because it is, on the part of these young people, whose best interest lies near my heart, an expression of gratitude for services done them, which, from their attention, I have ever found pleasure in performing. May

it be between us a pledge, on this the first day of a new year, of more devotedness to each other and to God !”

In this way did David foster public spirit among his young people, and accustom them from their earliest years to associate efforts for the glory of God and the good of men : nor was this all ; he was most anxious to cultivate among them the spirit of a manly independence.

On every subject connected with Sunday-school instruction, importance attaches to the deliberate opinions of so experienced a teacher, and so intelligent a man. In the document just cited, it will be seen that David's schools were *self-supported*. His opinions on this point, on “ religious debts,” and on school rewards, are well entitled to notice. So early as 1821, his mind was occupied with this subject, and he even then arrived at those views which he held during the whole of his subsequent life. On January 22, 1821, he wrote as follows in his journal :—

“ During several years' connexion with societies for religious purposes, I have had to mourn over the painful circumstance of their being much involved in debt, which was brought on in a variety of ways. This has always appeared to my mind something which ought not so to be ; and to adopt some means for steering clear of this rock, upon which, alas ! I have seen many founder, has been my earnest desire. Feeling myself bound by a very close tie to my sabbath evening charge, and a debt necessarily contracted by the expense of rooms, rent, coals, candle, &c., with the public library belonging to the society, I felt anxious to adopt some means whereby my pupils by themselves, or with the aid

of their parents, should defray our own expenses. Having a voluntary society already formed among them for aiding four juvenile religious societies in town, I could not propose to them any other object which might either tend to withdraw that interest which had been excited, or to take from them more money, which many of them could not well spare. I thought of proposing that the necessary expenses of the school should first be defrayed out of the sum raised, and that the remainder should be divided among the societies. This plan, however, was objectionable, as part of the funds raised by them was from their acquaintance and friends, who, though desirous of aiding these societies, were not disposed to aid any particular school. I then thought, as the library was supported at considerable expense to the Society, I would give it up, and endeavour to conduct the school without any other stimulus than the approbation of the teacher, and the reward which they would derive from their own improvement. Some time prior to this, I had given up all reward tickets and prize books, as not only expensive to the Society, but, in my opinion, calculated to do more harm than good. Many of my young friends having imbibed a taste for reading, solicited again the benefit of the library. This I could not comply with, but gave them such books of my own to read as I thought suitable. My stock being small, it occurred to me, that by applying to a few friends, I might obtain such donations in money and books as would enable me to form for their use a library, whereby that delightful thirst for knowledge might be gratified, which seemed to be excited among them. I accordingly set out in my design, and, in a very few days, raised money sufficient, with a few

donations of books, to provide a considerable number of volumes for their perusal. It has occurred to me this afternoon, that by making each reader pay one shilling per quarter, and supposing one half of the scholars did so, it would amount to £5, which might be appropriated to defray the necessary expenses of the school, which only come to about £3 10s., and the £1 10s. would bear the expenses of the repair of the books, and perhaps add a few new ones each year, or pay such periodical works as might be taken in. The affair thus regulated, no expense would be incurred to the Society by its existence, a spirit of delightful independence would be excited in the youthful assembly, and an objection completely removed from such parents as will not send their children to any school supported by public charity, whilst the youths enjoy reading of a superior kind, tending to expand the mind and direct it heaven-ward, at a very low rate. This plan, if generally adopted throughout the schools,—regulating the charge by the circumstances of the pupils,—appears to me to be one of great importance. We would not have from committees so frequently the painful announcement, that unless the funds be speedily recruited, they will be compelled to give up some of their schools, and thus suffer many youths who were willing to attend, to perish for lack of knowledge. The immense field which still lies unoccupied might be speedily taken up. A few Christians in various districts might unite in forming schools in their respective proportions; they might find it necessary to raise a small fund at the commencement of their operations, towards the formation of such libraries, which would not be a very difficult matter;

and the presently existing societies, by providing each school with a library from the funds raised, would enable them to proceed without any further aid, except that of the stimulus of visitors and the union of private and social prayer among the teachers."

CHAPTER X.

Address to the Rev. Patrick Falconer, Glasgow—David marries—His health becomes affected by his excessive labours—Mrs. Nasmith's visit to England—A rich man's doings—Effects of marriage in producing a worldly spirit—Medical opinion obtained relative to David's health—Resolution to resign—Minute of the Committee's acceptance of his resignation—Present of a purse to David—Invitation to visit Ireland—Reasons of resignation—Proceeds to Dublin—A Dublin sabbath—His diligence in the cause of religion—His impressions of Irish society—Declines becoming a candidate for the Scripture Readers' Society—Forms the Dublin City Mission—On returning to Scotland, the engine breaks at sea—Reasons for withdrawing from Dublin—Salaried agency—Arrives in London—Meets Dr. Wardlaw—Receives kind attentions from the Rev. John Arundel—Proceeds to Farleigh—Remarkable document left by him with his father-in-law.

TO THE REV. PATRICK FALCONER, GLASGOW.

SIR,—As secretary to the Glasgow Society for promoting Christianity among the Jews, you had ample opportunities of observing the conduct and estimating the character of David Nasmith; and on April 18th, 1828, you recorded your judgment in these words: “For a number of years I have been intimately acquainted with David Nasmith, and especially in the Institution House have been in the habit of almost daily intercourse with him since its commencement, and have had very ample opportunities thus given me for forming an opinion both from private conversation of his religious principles, and from the performance of the duties of his office, both of religious principle, and business, system, and assiduity. In all these respects, and in everything immediately connected with them, I do, on

this thorough ground of knowledge, pronounce as strongly in favour of Mr. Nasmith as it is proper for me to attempt to put in language."

THE year 1826 was an era in the history of David's eventful life; for its first day was signalised by the formation of the Glasgow City Mission, an event which his own pen has thus recorded:

"About this time efforts were making to have the gospel preached to the poor in school-houses and places such as they would attend; but from want of system on the part of those who promoted these measures, the ministers who were willing to labour were soon called on for so many stations, that in succession they complained and drew off, saying that they could stand it no longer. I waited personally upon eighteen ministers, and asked each how many sermons they would undertake to preach to the poor in a year. Sixty-seven sermons were promised; but what were those among so many? Little more than sufficient to maintain worship at any station. We proposed that one or more persons should be set apart to the work of visiting the poor in their own dwellings; but party feeling ran so high that one said he would give, if the missionary or agent was of his denomination; another, he would do the same, if the missionary was of his. Grieved with this narrow, unchristian state of feeling, we were led to consider and suggest the propriety of *churches* undertaking this work. After due consideration, it was finally agreed that an attempt should be made to commence in Nile-street congregation, (Rev. Greville Ewing's.) Having no desire to narrow the bounds, laws were drawn up to em-

brace the whole city, and upon such a broad basis as to admit all evangelical denominations who might afterwards choose to unite with us. We selected six young men of the congregation to raise the money requisite to support one missionary, and three of our fathers to select and superintend him. Before the day of meeting, a sister church intimated their desire to unite with us; an equal number of their members was appointed in the committee. The meeting was held, and individuals, of various denominations, were present, who, at the close, intimated their desire to unite. Thus, upon the first day of January, 1826, was formed the Glasgow City Mission. Before the end of the first year eight evangelical denominations were united in the board of management, and we had eight missionaries in the field. At the close of the second year we had, I think, thirteen missionaries employed, and a balance in the hands of our treasurer, amounting to more than six hundred pounds; this sum was contributed chiefly by the efforts of ladies.

“ Perceiving the adaptation of the system, now happily introduced, to the wants of the ignorant and careless poor, I wrote to my correspondents; and, subsequently, printed two thousand copies of a sheet giving some account of the design and plan of the society, and affixing the favourable testimony of Dr. Chalmers and other ministers. Copies of this document were sent to the principal cities and towns of Scotland, England, Ireland, France, and other places on the Continent of Europe; also to Asia, Africa, and America.

“ The circulation of these documents brought to our knowledge many delightful proofs that the Lord had been operating upon the minds of his people in various

places about the same time, and that societies similar in their object, and in some respects the same in their mode of operation, had been established about the same time. We were gratified to find that a society bearing the title 'London City Missionary Society' had been formed in the year 1824; and that another in Boston called 'The Society for promoting the Moral and Religious Improvement of the Poor,' had been instituted."

In the month of March of the same year, David was united in marriage to Miss Frances Hartridge, daughter of Mr. Francis Hartridge, of East Farleigh, Kent. This young lady was then living in Glasgow, where she efficiently conducted a respectable business. Few matches have been more equal, and seldom has more depended on such equality. Few females were worthy of David Nasmith, and still fewer, even of the highest excellence, were suited to him. By the lady who enjoyed that peculiar honour it was purchased at such a price, as not many of the weaker sex would be willing to pay for a similar distinction. Her trials and privations will subsequently appear, and it will also be seen that her Christian virtue and moral courage did not fail in the day of her distress. She was truly a help meet to her husband, with a heart as large and a zeal as ardent as those which marked the philanthropist himself.

From this period David moved on in his laborious course, as already described, abounding in the work of the Lord, and stimulating all around him, without the occurrence of any event which demands further notice till the beginning of 1828, when his health threatened to give way; then his usual spirits began somewhat to

fail him, and thus he was led to think of retiring from his arduous situation. The failure of his health, however, which, with due assistance to diminish his excessive toil, might soon have been recruited, does not appear to have been the sole although the principal cause of this determination. He seems to have been haunted with the idea that his work was done in Glasgow, and to have longed for another and a wider sphere of operation, from the conviction that he should thereby more effectually promote the Divine glory. We are enabled to get at the real feelings of David upon this point from his correspondence with Mrs. Nasmith, then on a visit to her father. He accompanied her to Leith, whence she sailed for the Thames; and the first letter after parting, dated February the 16th, 1828, contains some fine touches of affection and of piety.

“After we parted,” says he, “I followed you out of the harbour to sea, as long as I could see the vessel, and left off looking at seven o’clock, when I stepped into Mrs. Christie’s shop, and wrote to father. After that I went up to Mr. Cullen’s, and there met two friends upon the subject of the Leith Town Mission. On Saturday morning I went up to Edinburgh, made a number of calls, dined at Mr. Watson’s, took tea at Mr. Finlay’s, and supped with Mr. Somerville; spent a couple of hours with five of the agents employed in Edinburgh and neighbourhood, and find that they are useful, but that they are not going to work in that systematic way which is most likely to be efficient. John Mc—— has died, and left not a penny to a religious or benevolent object. He has left ten thousand pounds to each of his three sisters, and to others handsome sums; in all, I am told, upwards of sixty thousand pounds! How fearful the thought of

a man professing godliness as he did, not only refusing when in health to contribute to the cause of God, but even when his money was to be of no further use to him, that no portion of it should be directed to the advancement of the Redeemer's kingdom. How dangerous is a worldly spirit ! May the Lord, in his infinite mercy, keep you and me from imbibing it ! It steals insensibly upon us. Since marriage, my mind has been more occupied than ever before with it ; and there is now, what never was before, an occasional wish that I had what I have not. It is not difficult to mark sin in this."

The next letter, seven days after, February 23, more fully illustrates the subject of resignation. Referring to a slight indisposition, he says : "I asked Dr. Moffat's advice as to what was good for me. He recommended that I should keep the house for a few days, and take some medicine ; which having done, I hope to be able to go forth again in the beginning of the week. He played the old trump* a little, saying, that I had too much to do ; this, of course, was what both you and I know well enough, and have often wished should be otherwise. He suggested that, if I chose, it might be well to take the present opportunity of confirming his opinion by asking Dr. Brown to call, and that the two could write a certificate ; this, of course, I did not object to. Dr. Brown did call ; Dr. Moffat and he have written their opinion, which is, that I must have assistance in the Rooms. Now we know already the difficulty of meeting the present expenditure ; and you and I are rather too independent to continue in a situation where we cannot render ourselves comfortable without being obliged to hurt our health, or stoop too far. The labourer is worthy

* "Trump," in Scotland, means the *jew's-harp*.

of his hire. Surely the Lord will provide another situation for us. Business being too much for you, I think it is much better for us to give both up, and look to the Lord for other employment, of which, I have no doubt, he will put us in possession. I purpose taking the opinion of Dr. Wardlaw and one or two friends next week upon the subject. I know your mind already, that I have more to do than is good for myself, or comfortable to us at home : and knowing this I feel quite at liberty. Let us cast all our care upon the Lord, never forgetting what great things he has done for us hitherto, and that no good thing will he withhold."

From this it clearly appears that David's mind was almost made up to resignation, and that no subsequent counsel would be likely to alter it. Such was the fact, and some ten days afterwards, he surrendered his office into the hands of the Committee of Management of the Religious and Charitable Institution House. On March the 11th, that committee met, and, as a matter of course, accepted the resignation. The following is an extract from their Minutes on that occasion: "The meeting agreed to accept Mr. Nasmith's resignation; and while they did so, they record the sense they entertain of the value of his services, from the zeal, and self-denial, and truly Christian prudence, with which he has conducted the business of the various societies connected with the house, during the period of upwards of six years, that it has been under his charge."

This decisive step gave great pain to numbers of the managers and principal supporters of the various Glasgow societies. David's retirement was viewed in the light of a calamity by all who knew his real merits and his extraordinary capabilities and labours. The

presidents, treasurers, secretaries, and other important public men vied with each other in testimonials to his piety, virtues, talents, and services; while a few generous spirits, remembering that such documents, however valuable in their own place, will not pay rents, taxes, and tradesmen's bills, clubbed their mites as expressions of regard, and sent David the following epistle, dated May the 14th, 1828:—

“To Mr. David Nasmith.—In consideration of the valuable services which you have rendered to the Institution House, and the attention you have all along paid to its friends, which has necessarily obliged you to incur some additional expense, a few friends beg leave to inclose 60%, as a small mark of their respect for the high estimation in which they have held these valuable services.”

The “friends” to whom David is here represented as paying attention, were Christian strangers from distant places and foreign lands, most of whom always made their way to the Institution House, and very many of whom once or oftener were found at David's hospitable home. This was especially the case after his marriage, for Mrs. Nasmith, while she added to his means, had a soul as large and a spirit as kind as his own.

This period of David's history is marked by the introduction of a lady who, up to the time of his death, was one of his most devoted friends and munificent benefactors, Miss Oswald, of Scotstown. His first letter to this lady, shortly after his resignation, early in May, 1828, developes his first movements. “The Lord,” says he, “has called me to Ireland for the present; whether I shall remain there, he will make manifest, upon a few interviews with Mr. Carlisle, or by the opening of some

door of usefulness. I have had offers to go into business, but feeling constrained to give myself entirely to the Lord's work, I have refused them. I had formed a resolution of going to London, where a situation pretty similar to my last might have been found; but whilst maturing my plans, I received a kind invitation from Mr. Carlisle, minister of the Scotch church in Dublin, to come over and stay with him for a time, that we might talk over a subject which seems to have occupied his mind and my own, viz. a mission to the Irish. He writes as if there will be little difficulty in procuring me a sufficient salary, should I be led to give myself to the work; and adds, 'I trust, therefore, that it will prove such an opening as both you and I have been praying and waiting for.' I feel myself a poor blind creature, as to futurity, and rejoice in being permitted to commit my ways unto the Lord, in the confidence that he will direct my steps. All that I want is, that he will make me humble, holy, and useful. It is not great things that are good for us, else he would give them. Suffering, trials, and pain he knows to be requisite, and he sends them. I can say, that in my recent trials, he has dealt most mercifully and kindly with me. I had not a wish that things should be otherwise. No; I hoped that deliverance from a situation which had, for some time, been too heavy for me, would be granted. He has set me free; and I shall need great prudence in whatever situation he may be pleased to place me, not to run to the same destructive lengths,—I mean, to my own body and mind; for my desires were unbounded, and my mind got so constantly engrossed with the thirty machines at work, in devising and attempting to execute plans for rendering them efficient, that the feeble frame

could no longer endure it. To have continued in the situation, and taken things more easy, was impossible, without injury to my mind; for I considered that a proper discharge of my duties did not admit of it, without positive injury to the general cause.

“ I have just received some very interesting letters from the agents of the City Mission, in which notice is taken of several souls having been brought to Jesus, through their means. To-morrow evening a meeting is to be held for the purpose of forming a society for reading the Scriptures to the poor; as an auxiliary to the City Mission. Many voluntary agents, we hope, will be found for this department; and it is intended that persons of decided piety from the humbler walks of life should be employed, and give up their whole time, or a portion of it, to this service, and be remunerated for their work. Mr. Smyth, brother-in-law to Mr. Almond, has agreed to become secretary to it. He is a man of decided piety, of zeal, of property, and whose time is wholly spent in advancing the Redeemer's glory amongst the poor of our city and neighbourhood. He is a minister of the Church of England; he gave up his living, and resides in Albany-place, that here he might labour, finding an extensive door of usefulness opened to him. I do anticipate much good, by the Divine blessing, from this new society. The need of it appears abundantly from the fact that many of those persons who are visited by the agents of the City Mission cannot read, and the agents cannot see them oftener than once in six or eight weeks, from the extent of their districts; and although eighteen agents are now at work, and two more will speedily enter the field, double that number would be necessary for the city. Would that every

city, town, and village, in Ireland had its missionaries, and its society! But for the absence of our ministers at the assembly, in Edinburgh, a meeting would have been held to-morrow evening here, to form a society for promoting city, town, and village missions throughout Scotland, and other parts. Three ministers, of different denominations, have agreed to become secretaries."

With respect to this society, on August the 19th, David writes as follows to a friend: "I have pleasure in informing you, that last night a meeting was held in the Trades' Hall, at which a society was formed to promote the establishment and facilitate the conducting of city, town, and village missions, by printing and circulating the most approved plans of conducting such missions, by assisting individuals and societies in finding suitable agents, by maintaining regular correspondence with existing societies, and such other plans as may be approved of by the directors."

On Wednesday, the 21st, David proceeded to Dublin, where he arrived on the 22nd, and on the 23rd, writing Mrs. Nasmith, he says: "I proceeded to Mr. Carlisle's; found none of the family in; but on their arrival was made very welcome. I have called upon Mr. Parnell, Mr. Boyd, Mr. Robertson, Rev. Mr. Stewart, Rev. Mr. W. H. Cooper, and Rev. Mr. Simpson. I was also introduced to Mr. Parnell, jun., son of Sir Henry Parnell, who is a very amiable and excellent young man. We are to meet again to-morrow to talk of a City Mission. I breakfast with Mr. Cooper to-morrow, and with Mr. Stewart on Monday; and dine with Mr. Simpson on sabbath. There is an assistant-secretary wanted for the Scripture Readers' Society; twenty-two applications have been made for the situation; the

remuneration is 80% per annum for three hours a-day. Could I succeed with this, and find another similar opening, I might feel disposed to accept of them. This is an interesting country, and presents an extensive field for labour. I can truly say, 'Here I am; send me.' Let us, my dear, continue to plead with our heavenly Father, that he would go before me and prosper, as he has hitherto done, all our steps.

' Oh ! let us adore him, come bow at his feet,
And give him the glory, the praise that is meet.'

About a week afterwards, David, surrounded by friends who loaded him with attentions, entertained considerable hopes relative to the project of forming a Mission, and in again addressing Mrs. Nasmith, he says: "I trust a mission will be formed upon principles in unison with the mind of the Holy Spirit, and that we shall enjoy the Divine approbation and blessing. The Bible is to be our rule; the members are to be devoted Christians; every member a missionary in the sphere in which Providence has placed him. Mr. Carlisle, from the inclosed circular, you will perceive, is making proposals to his congregation of a kind that would be of service to them, but which they do not seem disposed to accept; and being a man of a very independent mind, and very self-denied, it is highly probable that he will resign his charge, and seek a living in a way that will more accord with his missionary disposition. This is a most delightful field for missionary labour; truly the harvest is great and the labourers few. On Tuesday I took tea, and on Wednesday I dined, with Mr. M'Crea. Mrs. M'Crea made very kind inquiries after you, as many others have done, and desired me to say that should we come

to reside, you make her house our landing-place and home until we get into our own domicile, and that Mr. M'Crea would most cordially welcome us. On Thursday I dined with Mr. and Mrs. Urwick and a number of friends, at Mr. Andrew Pollock's; on Monday I dine with Mr. Urwick; yesterday I dined at Mr. James Ferrier's, four miles from town. I have been distributing a number of tracts, and talking, as opportunities occurred, with people about Jesus. In conversation with Mr. Carlisle, a few days ago, he made a most kind offer as to our accommodation; but as it would not have suited our dispositions exactly, although it would have been very advantageous to us, so far as cheap living and precious company are concerned, I declined accepting it. Mrs. Carlisle is a very pious, prudent, economical, orderly woman, from the north of England. I am sure you would be much pleased with her; she and her husband seemed equally anxious for the establishment of the Mission, and that I remain and give myself to it."

Writing Mrs. Nasmith on the following Monday, David says: "Yesterday being sabbath, I went, at ten o'clock, to a sabbath-school in Dispensary-lane, of about two hundred children, and was much pleased with the knowledge which some of the pupils had acquired, especially a class of blind lads. I had much satisfaction also in a class of adults, where the pupils put questions to their instructor, and some of them seemed quite in earnest in their inquiries. At twelve o'clock, I went to the chapel of Mr. William Haweis Cooper, which is, for neatness and cleanliness, one which, I think, would please you much. I was highly satisfied with the discourse given by Mr. Cooper. After sermon, we observed the ordinance of the Lord's supper. Every second seat

was filled with communicants, and the deacons went into the pews before, in taking round the bread upon a silver tray, covered with a white cloth; and instead of taking the bread up in our hands, we broke off a small portion on the tray. I dined at the Rev. Mr. Simpson's. In the evening, I heard an excellent, instructive, practical discourse, from Mr. Carlisle; but very few persons were present. In passing along the streets, I did feel grieved to witness many shops open, and stalls spread out in the streets; the windows thrown up, and at very many of them persons looking out, all idling away the precious hours of the Lord's day. Oh, blessed privilege that *we* enjoy! How thankful should we be to God that he has so favoured us! This is a delightful mission field. I hope the Lord will open a door for me to work in it. Nothing particular has transpired as to a situation. Mr. Parnell told me to-day, that on Saturday, he had talked with Sergeant Lefroy about me for the Scripture Readers' Society, and wished me to call upon him. I find, however, that three hours a-day, which I stated in my last, was under-rated, and that they want a person to give himself almost entirely to it. This, of course, would not suit me, the remuneration being only 80*l.* per annum. Mr. Carlisle and Mr. Parnell are to meet to-morrow morning to talk over matters connected with the City Mission, and something may then be done as to the steps which should be taken towards its formation."

David, in his next, dated June 7th, says: "The Lord is causing more light to arise upon my path, both as to the Scripture Readers' Society and the City Mission; and something is likely to be done that will enable me to decide within a week from this date, or

even less." Meanwhile he was not idle, for he lost no opportunity, however humble, of advancing the interests of Christ's kingdom. In the same letter, he says: "Yesterday I addressed sixty children; on Tuesday evening I addressed and prayed at a missionary prayer-meeting in Mr. Simpson's church; and on Wednesday I gave an account of the Glasgow City Mission, at a meeting of ladies assembled for prayer, for the success of the Church Missionary Society." On his arrival he was forcibly struck with the contrast presented by the Irish character and customs to those of Scotland. "What would you think," he asks Mrs. Nasmith, "of a funeral procession such as I witnessed yesterday, men and women going behind,—the men, some bare-footed, some with clothes of one colour, some of another,—some with and others without hats; the women with cloaks of grey, brown, and other colours? The Irish are a most lively people; but a want of stability prevails among them to a great extent."

It has already appeared that David had strong doubts with respect to the Scripture Readers' Society; and these doubts having increased with further consideration, he put an end to the matter by addressing to Counsellors Billet and Smith, who took a deep interest in the subject, the following communication, which illustrates his views at this period:—

"Gentlemen,—Upon further consideration, I am led to decline presenting myself as a candidate for the assistant-secretaryship of the Scripture Readers' Society, by sending in a letter of application, as you very kindly encouraged me to do. I do so from a persuasion that the situation would not afford sufficient scope for the expansion of my mind, the exercise of those habits

which have been formed by the experience of many years, and the satisfying of the desire for more extensive and varied usefulness which the great Head of the church has been pleased to give me. I admire the principle upon which the Scripture Readers' Society is formed, and the plan of its procedure; and do most earnestly wish that the number of its agents and their efficiency may greatly increase. While I decline to present myself for the situation now vacant, I hope that Providence may open up some way by which I shall be permitted to co-operate with you in the great work of evangelizing Ireland, although in another department. I hope you will excuse the trouble I have given you, and accept my grateful acknowledgments for the kind interest you have taken in this matter."

David's mind was now wholly fixed on the establishment of a City Mission; and at length, matters were so far ripened that he resolved on a meeting for that purpose, which accordingly took place, at Upper Sackville-street, on the 18th of June. On that occasion, the chair was occupied by W. C. Hogan, Esq., the ready and munificent promoter of every enterprise for the spread of truth and the good of mankind. The meeting was addressed by the Rev. Messrs. Cooper, Urwick, P. E. Singer, and T. H. Egan, Esqrs., and resolutions adopted forming the "Dublin City Mission."

This important point being carried, a few days afterwards David set sail for Glasgow, but had only proceeded about twelve miles when the engine broke; so that, landing at the nearest point, the passengers travelled back to Dublin. This circumstance led to a change in David's plan: the bulk of the passengers, finding a vessel ready to start for Liverpool, determined to sail

by her, and thence proceed to Glasgow; while David resolved to accompany them to that port, and then travel up to London, as he did not see the path quite clear for his permanent return to Dublin. His friends there were most anxious that he should become resident among them; but the terms of such an arrangement were not satisfactory to his independent mind. It was, therefore, considered by the more discerning friends in Dublin, that his withdrawment for a little would teach the necessity of his presence to the prosperity of the new City Mission, and urge, as well as facilitate, the adoption of the necessary measures. His next letter, of June the 26th, to Mrs. Nasmith, shows that this course was approved, or rather suggested, by his generous and judicious friend, Mr. Carlisle. In it he says: "Mr. Carlisle was most anxious that I should come to Dublin, and carry forward the City Mission. He and many others are of opinion that, unless I do so, it will not succeed ultimately, in consequence of the want of patient perseverance amongst the Irish. They take up a thing warmly at the outset, but soon cool. Mr. Carlisle has very kindly offered, until some opening present itself to enable me to take a house, to accommodate us both in his house as boarders for so small a sum as forty pounds a year. The view he takes of it is, that there is a great missionary field before me in Ireland; that one of the missionaries (himself) says to my wife and me, 'Come over and help us, and give yourself no uneasiness about a house or accommodation; make my house your home, at least for a season, for the sum specified. We shall be no losers by you, and we greatly need your help.' Mrs. Carlisle is a truly amiable woman, mild and gentle in her manners, intelligent and

pious, plain and genteel in her dress. Her management of the four little girls I have admired much; one of them is her own, and the others are related."

The same letter contains a passage which sets forth the germ of a principle that guided the whole of David's future life; and whatever men may think of its practical working, none will deny, that, in the present case, it was a dictate of superior prudence, and illustrative of the true nobility of his nature. It runs thus:—

"One of the members of the committee of the City Mission is most anxious that I would allow him to propose to the committee that they should give me 100*l.* a year as their assistant secretary. The following reasons, I think, (and many others agree with me,) are sufficient to show that I should not allow any such proposal to be made. 1. The funds of the Society may not exceed 400*l.* the first year; and to give 100*l.* of that to any man for merely working the machinery, would be quite too large a proportion of the whole. 2. It would lead people to say that I had come to form a society, that I might get a bit of bread by it. 3. My influence in society, and consequent usefulness, would be retarded. And, 4. Many would make it an excuse for not contributing to the funds of the institution. I have had several letters from Miss Oswald; I mentioned these things to her, and she most decidedly disapproves of the proposal of the members of committee; but so anxious is she that I should remain in Dublin to work for the country, that she offers 20*l.* a-year to aid me in doing so. Mr. Carlisle offers 10*l.*; and Mr. John Parnell, son of Sir Henry Parnell, offers 10*l.*; making 40*l.* in all. At first sight, I felt disposed not to accept of support in this way; neither have I

yet accepted it: but upon consideration, I think that had we to the amount of 120*l.* or 150*l.* in this way, we would just be missionaries; and that is what we want to be; sent by a few of the Lord's people, to work in their Master's vineyard. I might be much more useful in this way, not being confined to one Society, but as a general moral agent, doing good as the Lord might enable me in all ways. Should the sum above mentioned be raised by a few,—I would not like many—(perhaps this is pride,)—we could take a house, and keep one or two boarders. Mr. Blackwell has been speaking to me upon his becoming a boarder with us, should we come to Dublin. He pays at present nearly 80*l.* a year, and wishes a change, not being comfortable. He is from Bristol, a man of about thirty-three years, of respectability and devoted piety, a member of the church at York-street, and very intimate friend of Mr. Urwick's. He is secretary to the City Mission, and seems most anxious to have my help. There is no immediate prospect of others here following the example of Miss Oswald and the others; the desire, however, is so strong to keep me, that when I have gone from them for a season it is supposed by some that it will be taken up. Lord Roden is likely to be spoken to upon the subject, by a niece who is shortly to be on a visit to him. Mr. Carlisle, and Mr. Urwick, and others, however, are of opinion, that it would be very much better were an association of a few individuals formed on the other side of the water, for the purpose of sending me here free of them all; that I would be much more useful, being more independent of the Irish. Mr. Carlisle has written to Mr. John Brown, of Edinburgh, and Mr. Urwick has written

to Mr. Ewing upon the subject. No answer has been received from Mr. Brown. Mr. Ewing has not yet received Mr. U.'s letter. Mr. Mason, secretary to the Irish Society—that is, the Society for teaching the poor to read in their own tongue—has conversed twice with me, anxious to have my services in behalf of that Society, either as general inspector of their schools in Ireland, or travelling agent for them in England and Scotland. Neither of these works would suit me.”

On reaching London, David met his friend Dr. Wardlaw, with whom he held repeated conversation respecting his future prospects; he also received from the Rev. John Arundel, Home Secretary of the London Missionary Society, that which men of all nations have, for a long series of years, had the grateful pleasure of acknowledging, great kindness and all possible assistance in whatsoever business they may have had need of him. Writing to Mrs. Nasmith, he says: “Mr. Arundel seems a very pleasant man indeed, and is much interested in us.”

After spending a few days in London, and conferring with various friends about several situations which presented themselves, he proceeded to East Farleigh, Kent, to the residence of his father-in-law, where he was received with the utmost kindness. Under the hospitable roof of Mr. Hartridge, one thing only was wanting to make David happy—pure and undefiled religion. The period of his sojourn there seems to have been one of great pain to him. Finding no family prayer, he proposed its observance, and he carried his point, apparently without opposition. Not satisfied with this, however, and with doing all that circumstances admitted by personal intercourse to turn the

attention of the household to the things of God, prior to his departure, he sat down on July 13, and drew up the following letter, which is not unworthy of George Whitefield, and strongly reminds us of one of his, published in the complete edition of his works.

“ Dearly beloved father-in-law,—God, in his kind providence, hath permitted me to visit the place of my wife’s birth, and to meet with you, her much-loved and greatly longed after father. Since I came into your dwelling I have experienced every mark of esteem, kindness, and attention, which it was possible for you to show, and for which I sincerely return you my grateful thanks; but whilst I have had the pleasure of seeing you in a measure of good health, and experienced at your hand the kindness of an indulgent parent, I have been led to drop the tear in secret, and to pray God that he would make you his child. Do not suppose, sir, when I speak thus, that I am finding fault with you for attending the parish church, or that I have the least desire that you should become an Independent, as your daughter and I are. No, sir. I have oft had sweet fellowship with the Lord’s people of the Church of England, although in some things they and I could not see alike. What I long for, and what your daughter and I have long prayed for, is, that you may be made a new creature. You think yourself a Christian, because you were baptized in your youth, have observed what is commonly called the sacrament, have been honest in your dealings with men, have not been a gross violater of the laws of the land, and are better than many of your neighbours around you. This is all well; and without all this the evidence of Christianity is wanting; but the Bible says that this, and much more than this,

may be done, and still the soul come short of heaven. You admit that God is merciful, and that unless we believe in Jesus Christ we cannot be saved; and you say that you believe in Jesus Christ. Now, my dear father, be not offended if love to your soul should lead me to say something which may not please you. I know that faithfulness is a kindness, and that if God give his blessing, you will not censure me, but praise God for plain-dealing.

“Allow me, then, to state what I find in the word of God as marks of adoption into God’s family. 1st. Love to God, which leads to tremble at his word, and to keep his commandments. 2nd. Love to our neighbour. Upon the first of these I may remark, that love to God does not admit of taking his holy name in vain, nor of employing the holy sabbath in unceasing conversation about the world and the things of the world. Love to God leads to an abiding sense of his goodness, and a frequent acknowledgment of his mercies. Love to God leads not only to a close walk with and delight in God, in secret, but in the erection of a family altar, to offer up evening and morning sacrifices of thanksgiving and praise,—to confess family sins and to supplicate family blessings. Love to God leads to heavenly conversation; for out of the abundance of the heart the mouth must speak.

“My dear father, it pains me to say, that, since I came here, I have been pierced to the soul, to hear you take God’s name so often in vain; and, through custom, you seem to have imbibed a pleasure in using the sacred solemn terms on a thoughtless tongue. Oh, it is awful! If a poor sinner, like me, feels so shocked with it, in what estimation must an infinitely holy and just

God hold such language? Oh, tremble! I implore you, pause before you again take that sacred name into your lips without due consideration! You have many terms, which are commonly called minced oaths, and are looked upon as trifling; but they are not so by Him who saith, ‘Let your communication be Yea, yea; nay, nay: for whatsoever is more than these cometh of evil.’ I have spent *two* sabbaths under your roof, and have grieved much to find, not only no spiritual conversation, but a reception of visits from such as take pleasure in worldly topics. If heaven is an eternal sabbath of holy conversation and holy exercises, can those who, counting the sacred hours of these earthly sabbaths as weariness, fill them up and pass them by with earthly discourse, enjoy the bliss which flows from the throne of God in the eternal world? It is utterly impossible. I found the practice of your family to be, to partake of the bounties of God’s providence without any expression of obligation to the Giver, or any expression of desire for a blessing, except as it might happen, when the youngest of your number would occasionally repeat a form which she had learned. I find no regular reading of God’s holy word; no prayer, night and morning, in your family. Accept my thanks for allowing me to attempt a discharge of these duties during my stay with you. Remember, God’s curse is in those ‘*families that call not on his name.*’

“I shall not further wound you by a more lengthened detail of the sources of my grief; but, as an affectionate adopted son, would, as on the brink of eternity, earnestly implore and beseech you to consider these things; and may God grant you grace to lay them to heart. I have brought forward these various things, not that I may

urge the practice of them, but, by God's blessing, to convince you that all is not right with you! I implore you, do not go to mitigate your faults by calling them your weak side, your infirmities; no, rather be disposed to look upon them as radical evils, which, unless repented of and forsaken, will bring down the Divine vengeance upon you! Remember, that He who is to be your judge, is now your *witness*. Do not pacify your conscience with an idea of the general mercy of God,—that he winks at, and will forgive what men are pleased to call their infirmities. No, no: be willing, nay, anxious, to know the worst of yourself. I assure you, if you heal up the wound which these statements may have made in your conscience slightly, the sore will speedily break out and run again. I beseech you, rather to come smarting, under a conscience which tells you the truth of these statements, to the Lord Jesus Christ, the Physician of value, whose blood cleanseth from all sin; and who, when he forgives sin, implants a new heart, a heart that loves and fears him. Love to God, flowing from a sense of his love to us in Christ Jesus, is the spring of action; unless you have this, you may attend to all the rounds and forms of Christianity; and at last, when you will say, 'Have I not eaten and drunk in thy presence?' Jesus will answer, 'I know you not; depart from me.' But if the love of God is shed abroad in your heart, you will delight to run in his commandments; you will find his yoke to be easy, and his burden light; and at last you will hear his blessed voice say, 'Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.'

"Remember, my dear father, that your time on earth is short; that you must speedily follow your

partner! Consider the influence of your example upon your family. What a blessing or a curse you may prove to them in time and throughout eternity!

“And now, my dear parent, in taking leave of your dwelling and of yourself, not knowing if ever I shall see either again, permit me to remind you, that this letter has been written in love, and in tender affection for your soul, which I know to be in danger; and from an earnest desire, which is our frequent prayer to God, that you and all your family, including my partner and myself, may at last be found on the right hand of God; which may God grant, through Jesus Christ!”

CHAPTER XI.

Address to the Rev. James Carlisle, Dublin—David arrives in Glasgow—Mr. Colquhoun's good intentions—Letter to Mr. Colquhoun—Reflections on leaving Scotland for Dublin—Objects aspired after in Ireland—His worldly sacrifices—State of things in Dublin on his arrival—Counsel to a newly married sister—Anxieties about the Dublin City Mission—Account of its working—First idea of a mission in Paris—Progress of the mission in Dublin.

TO THE REV. JAMES CARLISLE, DUBLIN.

SIR,—On examining the list of David Nasmith's Dublin friends, I clearly perceive that the chief place belongs to you, and hence the precedence among Irish benefactors assigned you in this inscription. To your kind invitation he ascribes his first visit to Ireland; by you chiefly he was induced to make it the sphere of a temporary sojourn; while resident there, and also during his tour of Christian compassion throughout the states of America, you were among the foremost of his pecuniary supporters. Nor did the kindness of you and yours terminate with his mortal race and philanthropic labours. Before me are the letters of the honoured companion of your pilgrimage to Mrs. Nasmith in the day of her calamity; and far from me and mine be the man who would refuse to accord all honour to the lady whose hand could write, and whose heart could dictate, such communications!

DAVID, having returned to Glasgow on July the 21st, thus wrote to Miss Oswald:—

“Dear Madam,—I arrived at home, in safety, last Friday evening; and, should you have returned to Scots-town, which, from an inquiry made lately, I suppose you have done, I shall be happy to come down and give you an account of what I have seen and heard in Ireland and England, at any time that may suit your convenience; or will be happy to be favoured with a call should you be in town.”

Among gentlemen of various Christian communities, who, at this time, knowing David's worth, desired at once to serve him, and to use his talents for the glory of God, was Mr. Colquhoun, of Killermont, the well-known friend of education on the best principles. The nature of that gentleman's communication may be gathered from a letter of David's to Miss Oswald, which runs thus: “I was yesterday favoured with your kind letter. We purpose being in Dublin the end of the present month, and shall be most happy to see you here before we depart. I had a letter on Saturday from John C. Colquhoun, Esq., of Killermont, who is now in the neighbourhood of London, asking if I would be disposed to accept the secretaryship of a Mission for London, providing 200*l.* were given to me there. This is the sixth opening of which I heard in or from London. My mind is unmoved from its attachment to Ireland. Should I, after a time, find that support fails in the work in Ireland, this will be a sufficient intimation to depart. All is in the Lord's hand, and will be well. I feel obliged by your renewed expression of attachment. You have promised more than I could have anticipated. I hope it is to the Lord's work your money will go.” David's reply to Mr. Colquhoun was as follows:—

“My dear Sir,—Your favour of the 5th instant was

handed me on Saturday evening. The situation you mention is one of six openings of a similar kind, of which I heard when in London.

“My mind has been long set upon Ireland, and to Dublin I purpose directing my steps toward the end of the present month, there to reside for a time, in order to promote the interests of the Dublin City Mission, lately formed; and, by correspondence, endeavour to excite Christians in different places through the country to institute similar societies. This is my present intention; whether I shall be enabled to prosecute my plan for any length of time will depend upon circumstances. During my short visit to London, I certainly felt much indebted to many kind friends, who wished me to remain amongst them. So importunate were the entreaties, and so numerous the openings in London, that I was led to think seriously upon residing there; but, looking again to Ireland, I felt, from the extent of work there, and the equal anxiety of the Lord’s people, that I should return, that duty called me back to it, although, for the present, I have a certainty of support only to a limited extent.

“I certainly was much impressed with the importance of an active metropolitan society, such as, I trust, the one of which I presume you write me, will be. A copy of the prospectus was put into my hands when in London. Upon the ground of the society being a Church of England society, I should have no personal feeling of difficulty whatever; as I consider the object of the society to be that of making sinners Christians: I wish it success. A society embracing the Lord’s people, of all denominations, I certainly would prefer, being, as you know, very catholic.

“ At a future period, London may be the sphere of action with me. I see much to do in it, and should be happy to be serviceable in advancing the cause of the Redeemer amongst its poor inhabitants. In the mean time, I purpose (D.V.) labouring in and for Ireland. The plan of going forward as a General Moral Agent has been approved of by many with whom I have conversed upon the subject ; but as to persons entering into the measure so as to enable me to enter upon it with the hope of any permanency, I stand precisely as I did upon leaving London.

“ What I want is, to occupy that sphere in his vineyard which the Lord seems most to have inclined and fitted me for ; and that at present is, the establishment of city, town, and village missions. My recent burden was too heavy for me to bear. The interests of *twenty-three* societies was more than I could attend to with safety to my mind. My body and mind had both suffered materially by it ; and my medical friends intimated that a change was necessary in order to my safety. I rejoice greatly in the success of our Glasgow City Mission. We have now about twenty missionaries employed constantly in the work. My income in Glasgow, arising from salary and domestic arrangements, has not been less than 300*l.* per annum. When I stated 200*l.* as necessary for Dublin, I mentioned that as the smallest sum at which all the friends there said I could live comfortably with my family ; but I go forward having only one fifth of that sum made sure, being persuaded that the work is the Lord's. I believe he will provide, and I have pleasure in leaving it entirely in his hands.

“ When the Metropolitan Society begins to act, I

hope they will see the importance of setting out with the determination of setting persons apart to the work of reading the Scriptures and calling upon sinners to believe the gospel, from house to house. Judging from many years' experience, I consider the plans of employing a paid agency, or a voluntary agency, *alone* equally wrong; they ought to be united: if altogether voluntary, agents will not be found of sufficient number and perseverance necessary for the extent of the work; and if wholly paid, the voluntary services of many of the Lord's people will be lost, which might be very valuable. When paid and voluntary agents have gone together, I have invariably found most good done. I make this remark, because, judging from the conversation I had with one of their number, the committee of the Missionary Society appear to think that they may find a sufficient number of their own personal friends to embark in the work.

“ I leave Glasgow for Dublin towards the end of the present month, and am busy at present making arrangements for my departure.”

David having settled his affairs in Glasgow, and being ready to depart on the third of September, on the thirty-first of August made the following entry in his diary, which strikingly illustrates the general character of the man, as well as the spirit in which he left his native country.

“ Two days more, and I bid adieu to Scotland, to Glasgow, to relations, to friends, to spheres of usefulness in which I have been enabled, through grace, to walk for some time, and to the dear church in Nile-street; and I go to a land of comparative darkness; not that I may be richer as to this world; not that I may be more

esteemed and honoured ; not that I may be idle : but I go seeking only the glory of God, and the advancement of his salvation, amongst the inhabitants of that land. Whether I shall be long or usefully employed, the Lord knows ; I go forth leaning upon the Lord for temporal and spiritual support, believing that he will open to me a door of usefulness, that he will provide me with bread in it, and give me grace to be faithful. I desire to be extensively useful,—*to the church with which I may be connected ;—to the circle of acquaintance that may be given to me ;—to children ;—to young men ;—to students of divinity ;—to the poor ;—to the inhabitants of Dublin ;—to the inhabitants of Ireland at large.*

“ *To the church*, by obtaining the names and addresses of the members, and their various professions ; by calling upon the poor, to promote their spiritual comfort, advise and assist in their temporal necessities as the Lord may enable me ; suggest and promote the *extensive* usefulness of all the members in their respective circles ; promote meetings for prayer in the different districts of the town for the Divine blessing to rest upon the church, upon the pastor, upon the families of the members, upon the congregation, and that many may be added to us of the same ; by holding a meeting in the chapel, in the interval of public worship, for the instruction of the young of the congregation, the exercises to be such as to suit all from twenty years and under ; endeavour to lead the church to employ two or three missionaries amongst the heathen around, by the formation of a voluntary association, taking up given districts, to act in conjunction with the City Mission.

“ *To the circle of acquaintance* that may be given to me, by diffusing a spirit of love to Jesus and to souls ;

removing party feeling, and uniting all the Lord's people against the common enemy ; in seeking, by love, by prudence, by firmness, by gentleness, to endeavour to break down the prejudices of the enemy, and show that they are their own and the Lord's enemies, and that we seek only to have them reconciled to their best Friend, when we ask them to come to, and trust in, the Lord Jesus Christ alone for salvation ; by turning the conversation as much as possible upon subjects that will have a direct or collateral advantage.

“ *To children*, by having one or more meetings weekly with them ; leading them to the Bible, to distribute tracts, &c.

“ *To young men*, by the formation of a society for promoting their religious improvement ; and district associations, by calling them to read the Scriptures to the poor, &c. &c.

“ *To students of divinity*, by endeavouring to induce them to form a missionary association amongst themselves, for raising money to the Church Missionary Society, or any other, and inducing every member to act as a missionary in the sphere in which Providence may place him ; suggest plans to them.

“ *To the poor*, the inhabitants of Dublin and of Ireland at large, by promoting the establishment and efficiency of city, town, and village missions ; by giving myself to the working of the machine of the Dublin City Mission, and corresponding extensively in order to the promotion of the system throughout Ireland ; form a society in Dublin for this purpose ; promote the efficiency of the meeting of office-bearers of the various societies, by devising and helping to execute plans for uniting them more closely, by a regular statement from each of what

has been done in the interval of their meetings; propose a coffee-room, to be open daily, and two hours weekly, for common resort, when the office-bearers can meet and talk over matters; seek to promote union of purpose and effort above all things."

This remarkable document may be taken as David's Confession of Faith, on the subject of Christian Philanthropy. He has here marked out a course from which he never deviated by one hair's breadth, from this hour to that in which he finished his memorable career. Justice to his character, at the same time, will not be done unless it be remembered that in the present movement he made sacrifices with which the bulk even of good men are not familiar. It has been already stated that he was strongly urged to go into business, and this he could then have done under the most advantageous circumstances. With his intellectual and moral energies; with his exquisite tact and admirable talents for business; with his high character and general confidence, he might soon have risen to the first eminence in the mercantile world; and instead of expiring without wherewith to procure for himself a shroud and a tomb, he might have left his family in opulence. It must also be remembered that Mrs. Nasmith, and David through her, had something to lose. She was at this time the mistress of an established and productive business, which she disposed of for an insignificant consideration, that she might accompany her husband to Ireland on his errand of Christian compassion. Thus leaving country and kindred, house and home, they proceeded to another nation, with the assurance of only a fraction of the support needful to their subsistence, and even the continuance of this was secured by no guarantee whatever.

Trial is not merely a thing of place ; much depends upon circumstances. The condition of David and his partner was very unlike that of the Christian missionary in our times, who goes forth under the sanction of a powerful society of honourable men, from whom he derives an assurance that he shall be "without carefulness." This, with all its trials, is comparatively a safe adventure ; these noble men are at least secured against the hardships of hunger. With David it was much otherwise ; but none of these considerations moved him.

David had no sooner arrived in Dublin than he entered heart and soul into his mission, ready at the same time to give a helping hand to every good work, but devoting himself chiefly to the business of the City Mission. He was deeply alive to his old and cherished vocation, sabbath-school instruction, with respect to which, as well as to the Mission, in a letter addressed to his worthy, long-tried friend and brother-in-law, Mr. George Gallie, bookseller, Glasgow, he thus expressed himself, some weeks after his settlement in the Irish capital : " The parcel reached me only last night, when I was leaving a meeting of managers of the Mission and going to a quarterly meeting of teachers of the Sunday School Union. The latter was attended by, I suppose, a hundred persons, male and female. They had had tea together ; but I got the best of it, being late for tea, the accounts of the various schools. Some of them were very gratifying, others less so. I have been visiting several schools, and have been grieved with the way that some of them are conducted. Perhaps I may yet be somewhat useful in this department. The mission has hitherto engrossed my attention, but this department I look upon as next in order. I have already been asked

to become superintendent in three or four schools; but I have set my face against that office. If anything, I shall be general visitor of the union schools. This office I have been pressed to accept, but declined. I may yet accept it, furnishing as it will do an opportunity of extensive usefulness.

“The agent employed by the Mission continues to be well received, and various most gratifying incidents have occurred. Yesterday he told me of four families of watchmen who besought him to hold a weekly meeting in one of their houses, to read to them all the word of God: he is to do so. He has other two meetings, which are attended—the one by about a dozen, and the other about thirty persons. He has visited about 150 families, about twenty of whom were Roman Catholic. Five voluntary agents have undertaken small sections of twenty families each, and are thus to follow up, by a fortnightly visit, the labour of the agent. I am very sorry to learn from Rev. H. Smith, that the Readers’ society in Glasgow does not succeed well. I wish you could get some active persons to take a lead in it.

“Our prayer meetings for Divine influence are increasing in number and in attendance.

“Since I last wrote to you, the committee of the Mission have been induced to pass a resolution to the effect that married agents shall get more than 30%, if readers, and 40% if they are found to require it.”

While David was all alive to the wants and claims of the vineyards of others, he was far from careless of his own. It has already been shown, that to his brothers he was, beyond most men, most affectionately faithful. He was also deeply anxious that his pious sisters should be good wives as well as good women. As an illustration

of his wise and watchful care, we may adduce the following letter, which he addressed to his sister Isabella, who had recently been married to Mr. George Gallie.

“My dear Isabella,—The situation in which you are now placed is one of responsibility, of delicacy, and importance. The grace of God is sufficient for you. Whatever happens between your husband and you should never be spoken of to any friend. Let your remarks when speaking of him be prudent; if you see defects in him, never mention them to another, but in gentleness and love point them out to himself. Be not wise in your own eyes; do not suppose that in everything you are right; time and experience will often lead you to change your opinion of many things. You will have many things to try you, even with a dear, dear George, and he will have the same with his dear Isabella: there must be a mutual forbearance in order to enjoyment. Settle every little misunderstanding at the throne of grace. Beware of keeping back anything from him that is troubling your mind; be faithful to each other; never suffer things to hang upon the mind. Many eyes are upon you, from your husband being so well known. Study neatness and cleanliness in your person, dishes, and house generally. If you have much company, you will have much trouble; bear with it. Much is not pleasant, and it is far from being profitable. I am sorry that your husband and I are so much alike in this respect.

“Pray for us: may the Lord bless you, and make you a blessing.”

David's anxieties about the Mission, at the outset, were very great, and in prosecuting the work, he had to encounter no ordinary difficulties. A very interest-

ing account of the experiment, up to the 11th of November, is given in a letter to Miss Oswald, which runs thus :—

“Mrs. Nasmith continues to attend various schools, and has pleasure in her work. You seem alarmed by the reports about Ireland. I read no newspaper, and know little of what is doing beyond my own little sphere; in it we meet with opposition, but only such as we had expected, and, I may add, much less than we anticipated. My mind is no way alarmed. Present duty is my comfort and safety; the work in which I am engaged is the Lord’s; I go on in it, caring for none of the things I hear of: the Lord can and will protect; and should persecution even to death be before us, I trust that his grace will be found sufficient for us, and that we may be found faithful to the end. We have indeed little time to labour; let us work while it is day. I never for a moment doubted that the Lord had some work for me to do in Ireland; it is long since he inclined my mind to the country; and now that I am in it, I feel much more at home than I could have expected. The Lord will keep me here as long as he has work for me to do; and when that is done, he will, either by death, or some other token, call me to depart. Since I last wrote to you, a female prayer meeting^r has been commenced, and one in the vestry room of Mr. Simpson’s chapel; another in the Lock Hospital in the house of surgeon Egan; another in the house of a Mr. Carlile, Peter-place: this last may not be permanent; the others are likely to be so. One or two more are likely to be commenced soon. Lee, our agent, has now visited about 200 families, in nine-tenths of which he has had a good reception; six sections of twenty

families each have been taken up, one by Miss Bowman; one by a Moravian teacher; one by the superintendent of a large sabbath-school in the neighbourhood; one by a gentleman who has come to town for the education of his family; one by a lady who is much interested in female prisoners; and the sixth by a learned counsellor named Brooks: it is expected that these sections should be visited at least once a fortnight.

“ I find much difficulty in refusing the services of persons of various characters, who are coming forward offering to visit for the mission; being a stranger, I require great caution in making a selection. At a meeting of about thirty-five persons held last Thursday night for prayer, and to obtain information about the Mission, I found it necessary to state that none but persons of *decided piety* and holding *evangelical sentiments* could be recognised as visitors of the Mission. Some had come to offer their services; but on hearing this, did not present themselves; indeed, one young lady came to me, saying, ‘ Well, Mr. Nasmith, you have excluded several of us.’ ‘ No,’ I replied, ‘ if you will not come to Jesus, you exclude yourselves. Come to Him, and then we shall rejoice to receive you.’ Another lady, of considerable property, and very amiable, but not decidedly pious, who was present, had also been deterred from offering herself. I have suggested, however, since the meeting, that these young persons might be taken with some of the mothers, or pious females, and in this way be brought in ultimately.

“ The importance of a Mission-house has been subject of much conversation amongst some of the friends here. It might be of essential service, as an asylum for the unmarried agents of the society, who must find, in the

present state of matters in Dublin, great difficulty in obtaining lodgings at a moderate rate, where their morals will not be in danger. The great advantage of having all the agents under one roof is very apparent: they would meet daily to detail the encouragements and the discouragements met with, and to take counsel in cases of difficulty; they would also strengthen each other's hands, and encourage each other's hearts, by pouring out together their daily united prayers, before they entered upon their work, for Divine direction and guidance; and, on their return, they would meet to report what the Lord had done by them, and unite in imploring the Divine blessing to follow their labours. Apartments might also be had in the house for a minister, as a director of the Mission, who would superintend the whole.

“However desirable this object is, and we feel it to be very much so, we feel the difficulty of attaining our wishes, in consequence of the large sum of money requisite; the apartments would require to be numerous. Mr. Robertson has arrived this morning, and being unable to find accommodation for him, unless at considerable expense, we have agreed to allow him to lie on our sofa for a time, until some place better is provided. We have ordered a young man over from Dundee, whose character and qualifications appear to be such as we would have. Other two are likely to come up shortly from the north; and it is to me a source of anxiety where we are to put them. The temptations to young men in Dublin are so strong, and the expense of respectable lodging and board so much higher than our agents can afford, that we are pressed to think seriously of a Mission-house. It has

been suggested, that the sum requisite might be borrowed at the outset, and paid off afterwards as donations came in ; this, although a plan by which a house might be speedily procured, would involve risk and responsibility, which it is desirable should be avoided. Mrs. Bitten put into my hands a few days ago a letter from a lady in England, offering 2,000*l.* towards the erection or purchase of a church for a pious clergyman of her choosing, in connexion with the Church of England, for any destitute part near Dublin. Her object is good ; but some of us have wished that it had been rather towards a Mission-house. But we shall wait and see what the Lord will do. If a house is good for us we will get it."

Towards the close of this year, a circumstance occurred, which is not uninteresting, because of its connexion with a subsequent event. In a letter to Mr. Gallie, dated November 24th, David says : " Remember me affectionately to inquiring friends ; you can inform them that I enjoy a great measure of good health ; but find the engine was so worn in Glasgow, that it will not now stand much steam. I am, however, employed in the Lord's work, and hope to be yet somewhat useful in my generation. Mr. Mejunell, who dined with me on Wednesday, says, that I must go to Paris, and form a City Mission there ; I was taking no notice of it, and he said, ' You must pray over it, and so will I : the thought is a jewel that is not to be thrown away.' " It will subsequently appear that David carried this idea into accomplishment ; but, at present, his mind was too much set on the advancement of Ireland's welfare, to think much of any foreign object. The result of David's three months' experiment, and his

own personal condition, are clearly set forth in a letter to Miss Oswald, dated December 22nd :—

“ We have now eight meetings for prayer for the outpouring of the Holy Spirit, which are in general well attended; we enjoy much refreshing at them occasionally. We have now four agents at work; one of them, from indisposition, is able to do little work. In two months, Lee, our first agent, spent 326 hours in the work; held twenty-five meetings; attendance, 477; visited 345 Protestant and 109 Roman Catholic families, in all 454 families; of these, only eighty-eight refused to hear the Scriptures read, of whom fifty-seven were Roman Catholics and thirty-one Protestants. He visited twenty-seven sick persons, revisited nine of these, found sixty families desirous of Bibles who had not copies; forty-two of the families visited had embraced Roman Catholicism, and the others Protestants.

“ Mr. Robertson is found to be of so much use, that the managers are desirous of keeping him if possible; they are willing to give him 50%. a year; and a few friends have signified their readiness to add 20%. to that, in order to render him more comfortable. He is employed as pioneer to voluntary agents in districts where no agent operates. He is the help of the superintendents in the discharge of their duties, and is employed in preaching to the poor at the more important stations of the mission. His preaching is very acceptable, and easily understood by the poor.

“ At the end of last month, we held a meeting of the visitors of the Castle district, at which their reports in writing were read, which were truly interesting. We purpose establishing one more adult school, and instituting a loan library of religious books in the district.

“ I have to-day received your long and welcome letter of the 15th. We feel obliged by your kind endeavours to raise a little money for our mission, and hope that you may be increasingly successful.* Never have I been more truly happy than during the last three months in our two rooms and kitchen, or than at present without a servant. Mrs. Nasmith and I are, thanks be to our heavenly Father, of kindred spirits, and this adds greatly to my happiness. I have not yet allowed any thing to be said amongst the managers relative to my personal support ; I find a great advantage from labouring amongst them as I have done, and I shall continue to do so as long as I am enabled. Twenty of the forty pounds to which I had to look, have been paid ; the remaining twenty, with the balance now on hand of a similar sum received six weeks ago, will enable me to be independent of the mission for two months longer ; and, by that time, the importance of City Missions may so appear as to induce the friends of religion here to institute a society for the purposes of spreading the system through Ireland. I wish to see such a society formed, and to act as an agent in it, judging that in this way I may be more useful than in attending constantly upon any one mission. I am fully satisfied that the Dublin City Mission will require nursing for some time to come ; but, I trust, the day will come, after a few months, when it may be left at last, in its details, with safety in other hands. I have been working rather hard, and enfeebled myself ; but am recruiting again : were I going occasionally to places at a little distance to promote the object I have in view, it might contribute to my health.

* The sum was 10*l*.

“ Mr. Stewart, the Secession minister, has put a very favourable paragraph in his magazine about the mission, and given our laws and instructions to superintendents. Yesterday, I met Dr. Singer, who asked information relative to our proceedings, that he might publish it in his magazine for the sake of the church friends. We are not fond of publishing much ; the quieter our work is carried forward the better.”

CHAPTER XII.

Address to the Rev. Dr. Urwick, Dublin—Reflections on his condition at the commencement of 1829—Spirit of prayer on behalf of the Dublin mission—Its friends rapidly increase—Detail of interesting events relative to the mission—Ecclesiastical thralldom—A practical error reprehended—Ecclesiastical schemes—Prosperity of the mission excites opposition—Churches, the most natural and most powerful city missions—Failure of the Ecclesiastical experiment—David thinks of removal—Forms a new mission for Ireland—Continued munificence of Miss Oswald—Resolves to dispense with all guarantee of salary—View of the interior of the Dublin City Mission—First journey to the south of Ireland.

TO THE REV. WILLIAM URWICK, D.D., DUBLIN.

SIR,—As a faithful servant of Christ, and a devoted friend of Ireland, you are always alive to the claims of her benefactors, whatever their sect, name, or nation. You were one of the first to hail the arrival of David Nasmith in the land of your adoption; and, at the meeting held for its formation, the first public prayer, presented to God on behalf of the enterprise, proceeded from your lips. You loved his person, you admired his character, you cherish his memory, and will long reflect with satisfaction that your flock once comprised the Founder of City Missions.

DAVID NASMITH was a deep student, not only of Scripture, but of Providence, and hence those beautiful passages with which his journal abounds. At no period, perhaps, was David ever more alive to the good-

ness of God than at the commencement of the year 1829. The Journal of January 1st contains the following entry:—"Here will I raise my Ebenezer, and say, 'Hitherto hath the Lord helped me.' He has led me all my journey through. He brought me to Ireland, and has been with me since I came hither. I feel that I am engaged in the Lord's work. The mission is his; by it, I believe, he intends calling many of his chosen ones out of darkness into his marvellous light. What a privilege does he confer upon one so utterly unworthy! Well may I say, Who am I, or what is my father's house, that I should be called to come to this great and wicked city to stir up the Lord's people in it, to do their duty in respect to the poor, who are perishing around them! That the Lord has much people here is manifest; that many of them are comparatively asleep, and inactive, is also too manifest. May he arouse them! Last year was, to me, a year of trial and of changes; but all things have wrought for my good, and I humbly trust for God's glory also. I would not wish to be in another situation than that which I at present occupy. Never, never, was I more happy than during these last four months, working the work of God, and receiving my supplies directly from his hand. To him alone I look for all I need. Here shall I remain, until, by God's providence, I am called to changes. Changes, I am persuaded, will be experienced, and those not a few, before the close of this year.

"This morning I spent an hour happily with the agents of the mission, in prayer; and, at two o'clock, spent another happily, in prayer, on behalf of the mission, with the Rev. Denis Brown and the Rev. James

Carlisle, who officiated, and other ministers and friends, who had met to commend the work in which we are engaged to the Lord, and to pray him to send us agents. We have eight candidates at present; time will show whether they are of the Lord's choosing. Dined with Mr. Carlisle. What cause of thankfulness have I on account of Mrs. Nasmith being so happy in her present situation, and so eminently a helpmate for me!"

On the following day David makes another entry, which shows with what prayerfulness and spirituality the work of the Mission was conducted. "To-day," he says, "I received fifty pounds for the Mission, as a donation from a young gentleman of twenty-three years of age, who lives sparingly, that he may give liberally. To-day I attended a meeting at the Hon. Mrs. Pomroy's, at which an association was formed for the support of an agent of the Mission in the Summer-hill district. This is now the third ladies' association. May the Lord send us agents! Attended two of the meetings to-day, for humiliation before God, and prayer for the outpouring of the Holy Spirit."

David was one of those men who really believe that God is at once the hearer and the answerer of prayer. He daily looked for the revelation of his arm, and was careful to record every apparent mark of the Divine approbation. On January 6th, he made the following entry in his journal, with obvious gratification:—"To-day I attended a meeting in Mr. Hunt's house, at which a ladies' association was formed for the Blessington and Drumcondree districts. Made statements at this meeting, and at that held on Friday last, which, by the blessing of God, have been of some use to ladies present, I hope, judging by what has been told me. Thus

may the Mission become useful to the rich as well as the poor. One of the managers said to me, that his soul had profited greatly from his connexion with the Mission; another said to me lately, that he had cause to thank God for having brought him in contact with the Mission; and this evening an individual was added to the list of managers, saying, that he was ready to serve the Mission in any way that lay in his power, who, on the day of the formation of the Mission, was disposed rather to leave the room than take any part in the proceedings of the meeting."

Such was the spirit in which David began the year, and such the toils in which his days and nights were consumed. In his sight all souls were equally precious, and he lost no opportunity of setting forth Christ crucified to persons of every rank and class. The field of operation was in many points widely different from that in which he had spent his previous years. It would not, indeed, be easy to conceive of two cities the population of which presented a more striking contrast, than did the population of Dublin to the population of Glasgow. In the former city, he looked in vain for a large body of intelligent, devout, zealous, laborious men, to act as managers and superintendents. Some single congregations in Glasgow could have furnished a larger measure of such agency than the whole city of Dublin. Then there was an utter want of missionaries; small as was the number which, at the outset, could be supported, yet Dublin could not supply them; they had to be brought from a distance, or imported from Great Britain. To the difficulties, moreover, arising from the corruption and the alienation of the human heart, which attended the Glasgow as well as the Dublin Mission,

were added those arising from popery, which met the agents at every turn, and presented a resistance all but insuperable. There was, however, one feature in David's position, here, of a more pleasing character; he had a small portion, at least, of access to a higher class of the community than those to be found in Glasgow. Of these, some were eminent for piety and Christian philanthropy; and others, although less decided, were well disposed. While David solicited the patronage and pecuniary aid of these, he also sought still more earnestly their salvation. In such work as this, while his courage was equal to anything, his prudence, delicacy, and sense of propriety, were such as always to regulate that courage. For example, on January the 9th, 1829, he wrote a letter to the Marchioness of Hastings respecting the City Mission, in which he contrived to weave up the claims of the perishing population of Dublin, with a clear exhibition of gospel doctrine. On this interesting document, the following entry appears in his Journal:—
“ Sent a letter to-day to the Marchioness of Hastings, informing her of the Mission,—took occasion in the communication to interpose remarks intimating that *faith in the Lord Jesus Christ* was the only way by which we could be saved,—that the Bible was the only rule of conduct, and that Divine influence was essential to the sanctification and salvation of the soul. I also intimated that the success of the Mission had been entirely owing to the blessing of the Most High upon our attempts to serve him. May the Lord bless the communication to her soul!”

The first quarter of 1829 was one of great exertion by David, and the faithful band of Irish Christians who adhered to him. This was a time that tried spirits. It

was not easy for persons within David's sphere to resist his influence, and for men of cold hearts it was not an easy task to keep pace with him. Bigots found no favour in David's sight, and he was not a man likely to stand high in their esteem, while, with persons of large and liberal souls, he was sure to be counted the first and best of men; among such he made rapid way during these three months, as will appear from the following important letter, addressed to Miss Oswald, and dated March the 26th:—

“The Lord is prospering the work of the Mission still; the people in general favour it. Some of the ministers of the Established Church are beginning to move a little in it; but it is evident they are doubting how far, as *good churchmen*, they can, with propriety, give us their sanction. Yesterday, Dr. Singer presided at a meeting of ladies, held above the tract shop, for the purpose of forming an association to help us to send agents into poor districts. The meeting was numerously attended, by persons of the first rank and influence; the Dr. put a question to me, which the Lord enabled me, at the time, to answer without difficulty, and no further remark was made. The question was, ‘How far does your Mission allow its agents to go in addressing meetings?’ I know the design was, We cannot sanction *lay* preaching. I replied, that we had no laws upon the subject; we stated to our agents the object we had in view, viz., to make the Lord Jesus Christ known to the people; we left them quite at liberty to do that by reading a verse, or a chapter, and making remarks; that our agents were of different denominations, and were left to prosecute their work, so far as the mode of conducting meetings was concerned, in the manner agree-

able to the laws of the churches with which they stand connected. The question is not with some of us, What will our Independent and Episcopal churches allow us to do? but, What does the word of God say? At the close of the meeting referred to, a lady came forward and gave me, for a poor district in which she is interested, 10*l.* from herself, 10*l.* from a friend, 1*l.* from another, and 10*s.* from a third, in all 21*l.* 10*s.*!

“ On Monday last, I attended a meeting in the house of the widow of Judge Fese, which was numerously attended, when an association was formed for the purpose of raising 40*l.* in Fitzwilliam-square, to support an agent in a poor district. Doubts were expressed as to the possibility of raising such a sum, in consequence of many present having previously contributed for other districts; but to-day, a meeting of committee was held; only four ladies attended, and the sum of 16*l.* odd was paid in. Lady Douglas paid 6*l.*; Mrs. Fese had previously given 5*l.*, and added 2*l.* On Saturday first, I am called to attend a meeting in the house of a Mrs. Boyd, Stephen’s Green, lady of a gentleman of great influence. He is not acquainted with the truth, but his lady and several of his daughters have taken a very deep interest in the Mission. Some of the family are evidently under the influence of the truth. It is a committee meeting, for the purpose of paying in what has been collected in Stephen’s Green. Many ladies, unconnected, are to be invited to attend, in the hope that, from the statements which may be then made, they may be induced to take part. By such meetings, good is done to the souls of the rich, whilst we are seeking the good of the poor; yes, I trust several ladies will have cause to bless God for the establishment of the Dublin

City Mission. But I feel deeply abased when I think of what the Lord has done : praise and glory be ascribed entirely to his holy name !

“ On Monday, Mr. Bush, of St. George’s, lectured at the meeting. On Saturday, Dr. Singer is to lecture. These, however, are the only instances, with that of yesterday, of ministers taking part at our meetings ; and, on these occasions, they were not asked by *us*, but by the ladies themselves ; and we do not object. For my own part, I would rather go alone.* I have known so much of the coldness and hostility of ministers to the advancement of the Redeemer’s glory, unless the effort was made by *themselves*, or *their church*, that I have ceased asking the coöperation of any minister ; besides, I conceive that, in general, the ministers have quite *too much to do*, either with the things of the world, or what are called, our religious societies, and the effects are too obvious in the neglect of their flock.

“ The friends in Glasgow agreed to raise 40*l.* for the support of an agent in Dublin, but all that has come into my hands yet of that sum, is 5*l.* I do feel desirous that this sum should be raised, as I know it could be done easily, and its effects would be great here and elsewhere. I shall not say that the 5*l.*, which you have received for us, should go into this fund ; I leave that to yourself. I may state, however, that the general fund of the Mission is exceedingly limited ; the numerous associations are formed, each for the support of a district agent ; beside district agents, we want two general agents, to each of whom a salary of

“ * A minister of the Church of England, and a Dissenting minister, attend each of our monthly prayer meetings for the outpouring of the Holy Spirit.

75*l.* is to be given. We have a young man in the office, who assists me in writing, and goes out to visit the sick, &c., to whom we give 30*l.* per annum. We have an officer to collect subscriptions and deliver cards, parcels, &c, at 5*s.* a week; we have a rent of 20*l.* per annum for office, besides the expense of printing, postages, &c., &c.; these together will not be less than 250*l.* per annum.

“ On last Tuesday, the managers had ten applications from Scotland, one from England and three from Ireland, from persons wishing to be employed as agents—fourteen in all. Mr. Bathin, one of our present agents, has given in his resignation, as he is about to leave for Persia, as a herald of the gospel. He accompanies Mr. Green and his wife, and other two ladies who go on the same errand. Mr. G. was a dentist in Exeter; and, upon the principle of devotedness to God, upon which subject he wrote, he has given up a practice worth from 500*l.* to 1,000*l.* per annum; and goes out, trusting to the Lord for support, taking nothing of the Gentiles nor of the church of God. He has literally sold all, and goes to follow Jesus amongst the ignorant Persians. We are forming a library of books at present for the benefit of the agents, works of missionary biography, commentaries upon the Scriptures, concordances, &c. Perhaps you will name it to some friends, who may have a spare book past them; if sent to Mr. Gallie, they will be forwarded. I expect Mr. Haddows from Woodside, over this week as an agent. Gallie is secretary, Mr. John Mackintosh is treasurer of the association in aid of our mission. I shall wait to see the will of the Lord as to my support. The labourer is worthy of hire.”

This document is valuable on various grounds ; it shows the powerful hold the Mission had taken on the hearts of many good people. It furnishes a beautiful illustration of David's truly catholic and Christian spirit, and the bondage in which the best of men are held by ecclesiastical systems. It clearly required all the independence, liberality, and manhood for which Dr. Singer has long been so signally, so honourably distinguished, to enable him to participate in this most harmless, because most Christian enterprise ; and, at the close of six months, he and Mr. Bush stood almost alone ! Surely no system can be in accordance with Apostolic doctrine, or the mind of Christ, which prevents good men from the imitation of Apostolic practice, and the realizing of Christ's prayer. Order is good in its own place ; order, however, is not an end but an instrument ; and all order that stands in the way of human salvation, must be in itself wrong, and ought at once to yield to paramount considerations.

This letter contains the first sentiment, from which we have found it necessary to dissent. The charge here preferred against the ministers of religion is very serious, and, if true, would be very dreadful. Can it be, that men, specially set apart for the service of the Redeemer, are not only cold but hostile to the advancement of his glory ? The charge, however, is qualified so far by the words, " unless the effort was made by themselves or their church." Now we do think there is enough here amply to shield ministers against this most gross accusation. They ought to be jealous of all professedly evangelical movements, in which neither they nor their churches participate. Are coldness or even hostility to such movements, to be identified with

coldness and hostility to the advancement of the Redeemer's glory, when they may actually spring from the purest zeal for its promotion? The hostility is not to the end, but to the means, and to means because of their supposed inadequacy to the end. On this alleged ground, David thus early avows a principle, on which he too frequently acted up to the close of his life. He says, "I have ceased asking the coöperation of any minister." This was almost his only error, and was throughout his chief misfortune. Not to speak of England, his experience in America, as will subsequently appear, ought to have shown him that ministers, even where they may not approve the whole of a system, are yet always the foremost to further the labours of such men as David Nasmith. The best and wisest men perceived that the institution was artificial, and they preferred that which was natural—the Church—as likely to be more efficient and more lasting; and in this principle, as will immediately appear, himself fully concurred. But the consideration of the question of the relation of such missions to the churches, and the best method of working them, will come on for consideration in its proper place.

David was the means of promoting inquiry into the spiritual condition of the city population on the part of many who had never previously thought a moment on the subject. The zeal of some sentimental people promised, at first, to take a practical turn. "Some of the Lord's people here," says David, "are speaking of forming a mission church with a pastor, teachers and evangelists; whose object it shall be, not only to edify those who may be associated in church fellowship, but to go forth and preach the gospel and plant churches

in the cities, towns, and villages of Ireland, considering that every church is a missionary body. If this is of the Lord, it will prosper; if not, may it come to nought. Christ Jesus to be the bond of union, and not Presbyterianism, Independency, or Episcopacy. A union of saints is exceedingly desirable into one church of Christ, and a striving together for the advancement of the glory of God, and not our own opinion. In this city, the poor have not the gospel preached to them either in churches or chapels; there may be two or three exceptions to this; the Roman Catholic chapels engulf the few, but thousands go to no place of worship."

The third quarter of the first year of the Mission, brought a great accession to its strength; and, as its importance became more manifest, opposition increased. David writing to his friend, of Scotstown, in the middle of June, reports as follows:—

"The Lord prospers the Mission; we have fourteen agents, and expect Robertson at the end of this month who will make fifteen, but we want *nine* more as soon as possible; the Report will be published towards the end of the month, of which copies shall be sent to you. Mr. Pope has formed a church, which consists at present of living stems; Mr. Mejunell is of the number. I wish he was more alive to preaching than he is. I trust the little church will be active and useful. There is a want of life in the church of Christ at large, which, I am of opinion, arises in part from a neglect of the Scripture rules as to the office-bearers of the church, and the uses of the various members of the body.

"Our City Missions are of great importance; but they are necessary, I conceive, **ONLY BECAUSE THE**

CHURCHES ARE NOT DOING THEIR DUTY ; THE SOONER, THEREFORE, THAT CHURCHES ACT, THE BETTER. WHAT A DIFFERENT EFFECT WOULD THEY PRODUCE !

“ Mrs. Nasmith joins in affectionate regards to you. Do continue to pray for us. We stand much in need of Divine direction. As we expected, more opposition has been experienced of late than at our onset. As long as we were weak and feeble, we were unworthy the notice of the great and strong ; but now that we are assuming more importance, we are causing a little stir ; some of the ministers of the Establishment are putting their people on their guard against us, saying, as one of them declared from his pulpit lately, that we were not sent by the church. Many of the evangelical ministers are with us. A mission has been formed for the town of Liverpool ; and, by this time, I suppose, another has been formed for Manchester ; the former, after the Dublin and Glasgow plan ; the latter, after that of the Christian Instruction Society in London. Another society has been formed in London, chiefly connected with the Established Church, called the District Society, for the same ends as the forenamed institutions.”

From the second paragraph of this extract, David plainly states that his missions were merely an artificial substitute for the churches of Christ, which are the natural missionary societies, the proper instruments for diffusing the Gospel, both at home and abroad. In a letter, about the same time, written to Mrs. Connell, the valued relative of Mrs. Nasmith, David reverts to this important principle. “ I long,” says he, “ for the period, when the CHURCHES OF CHRIST, instead of these voluntary associations, formed for this purpose, shall

become missionary bodies. There is a considerable shaking in that respect, in this place, not amongst the churches, but amongst individuals, as to the duty of churches. A church was formed yesterday week, of which Mr. Pope is pastor, upon such a basis—I mean, upon Scripture principles; but the principle that every member is, in his or her sphere, to become a missionary. Stir up your Christian friends to think of this!”

Alas! Ireland was not the place for erecting model churches. It was not long till David wrote the epitaph of this phantom structure, in the following words:—

“The history of the Pedbeg-street church is most instructive, and shows increasingly the folly of seeking from Christians or Christian churches, in the present imperfect state of man, that height of perfection which some of us have been hoping for. I believe, however, that a revival in the church of God will be speedily enjoyed. Mr. Pope has left the church, and feels, I am told, a great deliverance. There was not only a want of order, but novices usurped such a prominent place as to put those of greater experience and judgment quite in the shade. The beautiful picture which was drawn, and which they exhibited for a week or two, of love, was soon changed, and instead of being a union of Christians irrespective of names, now it is necessary to admission, that the member believe in three things; which are, I believe, the personal reign; the death of Christ for all; and a third, which I forget at present. The church was not numerous, but it is much smaller than it was. Four of its valuable members left it at an early period.”

By the end of June the Mission was considerably established, while its friends and funds were daily on

the increase. It had thirteen or fourteen agents, and many more were wanted, if they could have been found. There was no lack of candidates; up to this time, they had had no fewer than sixty applicants, of whom only sixteen were found to possess even very humble qualifications! The opposition increased with the activity displayed by it; in some cases it was very considerable, so much so, that, according to David, "the patience of some of them, in the midst of great opposition, is a delightful proof of the spirit by which they are actuated."

David, having achieved a great object in Dublin, began to think of the regions beyond. "The work here," says he, "by the good hand of God upon it, is begun; business is pretty well matured. I should like to see other cities, towns, and villages in Ireland so favoured, and desire to visit some of them for that purpose, if the Lord will." This idea, by the end of July, had taken so full possession of David's mind, that, as will appear from the following extract, he acted upon it:—

"We are at present looking out for an assistant secretary for the Mission. The managers wished me to remain with them, and to become their paid secretary; but I considered it to be my duty to decline, upon two grounds, first, because the business is so complicated, that I cannot, with safety to my health, undertake the responsibility of discharging all the duties of the office; and, secondly, because I may be eminently more useful to the cause of God by going to other cities, towns, and villages in Ireland, for the purpose of establishing kindred institutions, than by remaining at any one place.

"I feel thankful that, whilst all the friends here are anxious that I should remain, many of them are of opinion that I might be more useful by going to other

places; and, to-day, I received a letter from Mr. W. C. Hogan, the attorney, who was in the chair at the formation of our City Mission, and has lately become a superintendent of a district for us, most cordially approving of my desire, and offering to contribute *twenty pounds* a-year towards my support, as long as he shall be able to do so. This is the only sum promised to me for the future. I live in hope. Beside the sums which you and other kind friends contributed towards my support, I have expended sixty pounds of my own since I left Glasgow, and I have a conscience free from the charge of living extravagantly since we came here. I have not spent one penny in dress, except for the mending of shoes and boots; and Mrs. Nasmith's expenses, in this department, have not, during the same period, come to one pound. We have frequently been led to remark, that, as the Lord caused the garments of the children of Israel not to wax old in the Wilderness, he had made our garments to wear quite beyond what we had experienced in prior times.

"Since we came out to the country, Mrs. Nasmith's health has been greatly recruited, and my own has been pretty good also. I find the walk to the office rather far, especially when I require to go in twice a-day: it takes me half an hour to walk the distance. Our rent is much less than it was, which is a consideration; and the gentleman who lives in the house is a Christian, which is a great comfort. In going to other places I shall leave Mrs. Nasmith here. Dublin will be my home."

Having fixed his mind upon this object, David proceeded to adopt the necessary measures for its immediate accomplishment. In October, he succeeded in the for-

mation of a society, called “‘The Local Missionary Society for Ireland;’ to which,” says he, “I have got two friends to join me as secretaries. I think that I may be able to effect this important object, which the Lord has inclined me to accomplish, better in this way, than by acting singly. I shall still look at and assist the Dublin City Mission. Mr. William Renton, who is a member of the established church, but a good, an intelligent, and, I hope, a prudent man, has been chosen to act as assistant secretary to the City Mission.” David’s steady friend and benefactor, Miss Oswald, was again not wanting in this fresh enterprise. The former engagement had now expired, but she readily renewed her promise, which brought forth from David the following expression of gratitude. “I feel obliged by your kind intention to contribute this year also to my support in prosecuting the great work in which I am engaged. The silver and the gold are necessary, but I am becoming less anxious about them, relying upon the promise of God. I give myself to the work, and leave it with Christians, to do towards me what God may incline them. Now I rejoice with you, and such as give of their substance and prayers to this work, and in heaven we shall have cause to adore the wisdom which placed you in the circumstances in which you are, and me as I am. I know that I am in the best situation I could have been placed in; and I pray to be increasingly thankful for being allowed to depend upon Providence.” This passage announces, for the first time, both broadly and clearly, a principle on which we shall afterwards see him acting in a manner not a little extraordinary. Its consideration must be reserved for another place.

Miss Oswald’s promise was followed by a speedy per-

formance, in the acknowledgment of which David incidentally gives us the following beautiful glimpse at the interior of the mission. "Your favour of the 5th inst., which came to hand yesterday, has furnished fresh ground of gratitude to you, and thanksgiving to God, who never has, and never will, leave those who simply trust in him to want any good thing. I wish you had been present at our weekly meeting of agents this morning. Your soul would indeed have magnified God our Saviour for what He is doing by means of the mission. Our weekly meeting is for prayer for the outpouring of the Holy Spirit upon the mission. The Scriptures are read, and five or six of the brethren engage in prayer. Any difficulties or encouragements met with in the course of the preceding week, are made matter of supplication or thanksgiving. Any cases of decided hostility, or of impression produced by means of the truth, is laid before the Lord. The Lord is truly with the mission, and by it is, we have every reason to believe, bringing in some of his elect in this city."

Having made the necessary arrangements, David set out upon his journey, and first proceeded to the south. On the 13th of December, he reported upon this journey to Mrs. Connell as follows:—

"I have just returned from the south, where I spent twenty-five days. During that period I visited fourteen different places, and had the satisfaction of seeing Local Missions formed in Cork, Limerick, Waterford, Clonmell, Athy, Newtown, Mount Kennedy, Gorey, and Enniscorthy; and Christians agreed in three other places to support an agent in each, and entered into subscriptions for the purpose. The Cork ladies formed an association in aid of the Cork City Mission, and the youths of the same

place an association in aid of the same mission. I attended and addressed twenty-two meetings in all ; visited eight sabbath-schools, various alms-houses, a nunnery, and talked to the nuns. Ireland is a most interesting, and in some parts a most hopeful missionary country, and furnishes ample scope for David, and his aunt Connell, and cousin Charles. Mother and baby are well. His hair is like his mother's. He is worthy of an English mother, a Scotch father, and an Irish birth-place."

CHAPTER XIII.

Address to the Rev. William Haweis Cooper, Dublin—Birth of David's first child—Domestic piety illustrated—State of the Mission described—Visits the North of Ireland—Dark state of the country—Want of agents—David resolves to visit America—Feelings of his friends on the occasion of his departure—Receives from Dublin friends a document expressive of affection.

TO THE REV. WILLIAM HAWEIS COOPER, DUBLIN.

SIR,—Your honoured father, in the morning of his days, with the true spirit of a Christian missionary, for Ireland left England, the land of his birth, where his splendid powers would speedily have raised him to comfort and eminence in the church of Christ. In that land of darkness he laboured long, enduring much trial, and bearing up against great difficulties, that he might hold forth to perishing men the light of life. Before his sun went down, yours arose ; and hath long shone clear and strong, diffusing the blessings of salvation on every side. You enjoyed the esteem of David Nasmith as a man, and his respect as a minister of righteousness. We shall not soon look upon his like again ; and it is meet we should embalm his memory.

THE autumn of 1829 was marked by an event which deeply interested the heart of David—the birth of his first child, and that child a son. This happy event is thus recorded on the 20th of October. “ The Lord has, in great kindness, granted to Mrs. Nasmith safe delivery of a son, to-day at half-past eleven o'clock. The boy is from the Lord, and we have given him to be His. May

his name be written in the Lamb's book of life! May he be sanctified from the womb, and may it speedily appear that he is a chosen vessel to show forth the praises of the Lord, and to serve him on the earth."

Justice to the character of this primitive pair requires that, at least, a glimpse should be afforded of the manner in which they mutually aided each other in their spiritual pilgrimage. The following is an example not unworthy of Jonathan Edwards and his eminently Christian helpmate, and, indeed, strikingly corresponds with what is recorded of their practices, in Edwards' Journal.

"This day was set apart for prayer by Mrs. N. and me; until two o'clock I did not break my fast. We have enjoyed a refreshing and soul-strengthening season, in mutually conversing over all the way by which the Lord led us before, and especially since our union. The portions of Scripture read have been instructive; the hymns sung were sweet, and we were each enabled to express to God our sentiments, and feelings, and desires upon subjects which we had previously agreed unitedly to bring before him; and, I trust, our hearts went with our lips. The subjects were, 1st, The revival of the Lord's work in our own souls, that our love and devotedness to Christ might be greatly increased; 2nd, That the church in York-street might be revived,—that the Holy Spirit might descend and rest upon the pastor and all the members,—that the pastor might exhibit Christ increasingly to our view,—that love might spread amongst the members, and that those measures might be devised and prosecuted that would render, under the Divine blessing, the church a blessing to many,—and that the Spirit might breathe upon the slain in the congregation, that they might live; 3rd,

That the Lord would continue to smile upon the City Mission and provide a suitable person to act as assistant-secretary; 4th, That the Lord would bless all our relations in England and Scotland with his favour; 5th, Returned thanks for past mercies; 6th, Dedicated ourselves afresh to the service of God, seeking wisdom to direct, grace to be faithful, and that the Lord would favour us to be the humble instruments of great good, in promoting extensively the glorious Gospel, by forming many missions in the cities, towns, and villages of this land."

This year opened with very bright prospects for the mission. Twenty-two agents were employed in the work, and great zeal and harmony obtained among the managers of the institution. The labours of the missionaries there, as everywhere, contributed to throw considerable light on the state of society.

"In Barrack-street," says David, "it is supposed there are not less than three hundred girls of the town. Our agent for that district has lately had much to do amongst them. He has had frequent meetings in their apartments, and spent from one to two hours in reading the Scriptures and talking with them upon Divine things; the attendance has varied from five to twenty on each occasion. Several of them have signified their determination to abandon their sinful courses; three have been got into asylums, and are conducting themselves with great propriety; and nine more are now waiting to be admitted. Applications have been made to all the Protestant asylums for them, but in vain; three of them are full, and the fourth receives only young persons under twenty years of age, who have never been in the street. In these circumstances we

have been under the necessity of taking apartments in Harold's Cross, which is about twenty minutes' walk from my residence, for the immediate reception of these girls, and have appointed a matron. The whole sum subscribed does not yet amount to twenty-two pounds. We shall require a considerable sum ; but hope to get what may be necessary. Many are opposed to the measure, on the ground that their cases are hopeless ; but we know in whose hands are the hearts of all men, and draw our confidence from Scripture, that we shall not labour in vain. The cases of some of them are very interesting, and even hopeful. One of them is the daughter of a minister of the Established Church, now dead ; and her sister, who is governess in the family of a clergyman, whom I met with when in the south, supposes this poor girl to be dead, or in a foreign country, as she has not heard of her for some years.

“ We got the parents of one of the girls introduced to her ; the meeting was affecting ; they had not seen each other for several years, but expressed pleasure in the prospect of getting their daughter to return home to them. From the extreme poverty of the parents, it is questionable whether she should return immediately to them, but rather seek employment, or be received for a season into the Penitentiary.

“ The surgeon of the Lock Hospital, who is a superintendent in the mission, informed me that, were asylums free, he is certain that one hundred and fifty females would, annually, go from that establishment into them ; and that at least fifty go from it every year weeping, because there is no refuge for them, and that they must return to the streets again, to pursue a life which they abhor.”

Having visited the south, David, about the middle of February, set out for the north, where he laboured six weeks ; during which he visited thirty-four places, and formed Local Missions in Dundalk, Newry, Coleraine, Londonderry, Letterkenny, Newton Stewart, Omagh, and Carrickfergus ; having reason also to hope that missions would soon be formed in Lisburn, Hollywood, Stronarlter, and Drogheda. He had also effected the establishment of ten weekly meetings for prayer, in connexion with these missions ; in addition to this, had stirred up several congregations to greater activity in behalf of their perishing neighbours, and prevailed with them to send out persons, of their own number, to visit in given districts. In those places there was a demand for eleven agents ; ten candidates for the work presented themselves for examination, one of them the brother of a minister, and another a relative of the minister who introduced him ; and, to David's surprise and vexation, not one of them was fit for this humble vocation ! The spiritual condition of the country, as represented by David, was most lamentable. "In some instances," says he, "ministers told me that they could not name more than two, or three, or half a dozen persons in their congregations, who were truly spiritual persons : and, in a village, in which the Gospel had been preached for some years by one of the most famous reformers of the north, an elder of the church in question told me that he knew no pious person in the village, except a few Methodists. In Belfast, the town mission has three agents employed ; they maintain preaching at a number of stations, but have not many voluntary agents yet. I met with a few persons of piety in five different churches in that place, and it is likely that not less than

sixty voluntary agents will be immediately sent out into that town. Each congregation intends taking a particular district as the sphere of its operation. When from home I had an opportunity of addressing about 2585 persons in all, upon the subject of missions, of whom fifty-six were ministers; and I had personal interviews with about forty-six of them. I found the north more cold than the south; the people, in general, quite satisfied with their being Protestants, or orthodox Presbyterians, and knowing or thinking little of real Christianity. The duty of caring for the poor around seemed not to have occurred to some; but I found, on the contrary, not a few whose minds had been much occupied with the awful condition of many around them, who were most ready to unite to do them good. In Londonderry I was like to be beat out by the coldness of the people, who said that nothing could be done there; but a mission was formed. One of the men said, that having joined the Temperance Society, he was now more able to contribute, and having calculated how much he saved annually by being a member of the Temperance Society, found that it amounted to 5*l.* 19*s.* 4*d.*, he had put down his pound as an annual contribution; he added 5*l.* as a donation, and said that he would give the 19*s.* 4*d.* for tracts. In another place I called upon the rector, who said he could sanction nothing that was not exclusively Episcopal. He was to *think* of employing a reader; and whilst he is *thinking*, a woman, who keeps a small shop in the village, by her contribution of five pounds, set an agent to work in the place; and when the five pounds are expended, she is to seek more, and, if necessary, will give four or five more pounds out of her own pocket, to carry on the work. In two or three instances,

where money is scarce, the good people have agreed to take the agent, in turn, into their own houses, and board him."

Having completed his northern tour, David next resolved to proceed to the west, and so to complete the circuit of Ireland; and having accomplished this great object, all on fire to extend the views which filled his own soul, he resolved to cross the Atlantic. With respect to the western journey, writing to a friend early in June, he says, "On my return from the west, it is my intention finally to settle all my business in Dublin, and leave this country for America. I am at present selling off my furniture as purchasers offer. I take this step from a *full* persuasion that, humanly speaking, I shall be *more* useful in the Lord's vineyard, by going to a country where few, if any, city missions exist, than by remaining in this country where, already, about twenty have been established. I know that some of them will suffer by my departure; but I look at the amount of good, and consider that it is my duty to seek the greatest sphere of usefulness. When I have been in the west, I shall have gone over the principal cities and towns in the land, and brought the subject of Local Missions before Christians in each. It is a great comfort to know, that wherever a Local Mission has been established, its management is in the hands of *Christians*, and the work being of God, it will prosper. Many feel deeply grieved at my departure; a few others, who agree with me in looking upon the *world* as the field, approve; especially in consequence of the success which the Lord has afforded me in the attempts made in Ireland. I have, indeed, very great cause of thanksgiving for all the kindness which the Lord has showed me in this land;

and you know that past kindness from our heavenly Father gives confidence for the future, and is fitted to strengthen our faith for the future, and lead us to seek still greater things. If my personal property has been diminished by one-half, my faith has been greatly strengthened since I came to Ireland; and I attribute it, in a great measure, to its having been tried. Acting otherwise than I did would have been to cripple my efforts; and it is my determination, trusting in God, in whose service I go, to act a similar part in America, as long as I shall have it in my power."

David had been a sufficient length of time in Ireland to give wise and good men an opportunity of closely observing his character, and correctly estimating his solid virtues, and the experience thus derived was followed by the usual results—admiration, confidence, and love! His principal Irish friends, following the example which had been set them in Glasgow, united in a declaration of opinion as follows:—

"MR. NASMITH.

"Dear Brother,—On your departure from this land, where so many have witnessed your unwearied and successful efforts in the promotion of every good work, but more especially in the formation of Local and City Missions; we desire, as brethren of the same Lord and Master, earnestly and affectionately to recommend you to the riches of his grace who can abundantly bless you, and make you a blessing to that land to which you are now about to direct your attention. At the same time, we cannot but express our thankfulness and satisfaction at the good, we trust permanent, which, we feel, your diligence and judgment, in maturing the necessary plans,

have, under God, been the instrument of producing ; good of which, indeed, only the first fruits are yet gathered, but by which a defined system has been established, the happy effects of which this place and others, according to the time it has been in action, are already feeling, and we do believe and trust, to the everlasting welfare of many individual souls.

“ Yours, dear brother,

“ Most affectionately in the Lord.”

To this document were appended the following names : C. E. and L. Drury, J. H. Singer, Thomas Parnell, David Stewart, William Cooper, George Hartford, George Rilton, R. M. Tims, Maurice Ellis, J. W. Darby, William Brock, J. W. Lendrick, W. Curry, jun., T. Kelly, W. C. Hogan, W. B. Kirkpatrick, W. C. Rogers, W. Palliser, Edward Cronan, W. Patterson, J. G. Billet.

With these expressions of Christian regard, David, to the regret of many an affectionate heart, bade adieu, for the present, to Ireland, and returned to his native country.

CHAPTER XIV.

Address to W. C. Hogan, Esq., Dublin—Embarkation for America—Arrival in New York, and proceedings there—Religious aspect of the city—Kind attentions of the British Consul—David preaches at his request—The consul proposes a mission—Opinions formed of David's sermon—Theology and oratory—A prudent merchant—Measures taken for establishing a mission—Address to the Christians of America—Preaches once more on board the ship—Dr. Patton's proceedings—Mission for New York formed—History of Dr. Patton's church—Examples of zeal—Picture of a slave-holder—Addresses Dr. Patton's congregation—Sails for Providence—Reception at Boston—Ecclesiastical state of Boston—Interesting account of Andover—Towns visited—Kindness of Dr. Beecher.

TO W. C. HOGAN, ESQ., DUBLIN.

SIR,—Yours is the enviable distinction of being the friend of all who fear God, and seek to diffuse the gospel of his Son. While holding your own views, and cherishing your own preferences, in matters ecclesiastical, it has long been your delight to labour with Christians of every name, for the advancement of the common salvation. To promote this, your tongue, pen, and property, have been always ready. It is now nearly twenty years since I had the happiness of receiving a practical proof of your liberality in the cause of Christ; and on that occasion the munificent deed was done with a promptitude, a heart, and a grace which gave it a treble value. Although we have not since met, the remembrance of our interview has been always grateful; and I have ever looked on your name, as it has happened to appear on the roll of Christian benefaction, with respectful interest. I was, therefore, fully prepared for the part you acted towards

David Nasmith. It did not surprise me to find you taking the lead among men of opulence and influence in the furtherance of his generous enterprise. The examination of his papers and correspondence has brought you frequently before me, and that in a manner always worthy of your principles and character. As a pecuniary supporter, and, in various ways, an active promoter of the Dublin City Mission, and of the other society formed by David for the spread of such missions throughout Ireland, however prominent, you were still but one of an honourable company; as chairman, however, of the public meeting at which the Dublin City Mission was formed, you stand alone. Your honour is undivided. Such a deed, at such a time, was, in no ordinary degree, serviceable to the philanthropic stranger and the infant enterprise which had brought him to your country. You thus nobly gave both to him and it the full benefit of your station and character. Have you ever for one moment, repented of the act? No: it is your own glory; and will be the pride of the pious among your posterity, that their honoured ancestor was the patron and friend of David Nasmith, the Christian Philanthropist!

AFTER a brief sojourn with his friends at Glasgow, David, with his wife and infant son, set sail from Greenock on the 27th of July, for New York. His own account of the voyage, and of his first impressions on landing, is given thus in a letter to Miss Oswald.

“We came to port on the 3rd, and landed on the 4th of September, the same day on which, two years before, I met you in Dublin, on my arrival there. Our passage was thirty-eight days; there were ninety-five persons on

board. We had family worship in the cabin night and morning, and in the steerage every afternoon, when the weather and health permitted. I had private conversation with many on board about their souls, and was, I trust, made useful to some. Mrs. Nasmith and I were occasionally very sick ; the child was remarkably well. We shall not soon forget the interesting time we spent on board the *Osprey*. Some who were much given to profane swearing when we went on board, became much more guarded in their conversation.

“ On our arrival here, Mr. Buchanan, the British consul, was so kind as to invite us to stay with him until we found suitable accommodation. We tarried with him from Saturday until Wednesday, and then removed to a boarding-house, where we pay nine dollars a week—four for Mrs. N., four for myself, and one for the child. Since our arrival, Mrs. N. has been scarcely ever in the street, being confined with the child. Our board being so expensive, and servant’s wages so high, as from three to seven and nine dollars a month, and two dollars a week for board, we considered it to be our duty to make trial for a time without a servant. When Mrs N. has gone out on Sabbath, which has been only twice since our arrival, I have staid at home to nurse the child. Our landlady is an Irish woman, and so haughty as to make us uncomfortable. On next Wednesday we remove to a boarding house kept by a woman who is said to be religious, and where we shall pay only seven dollars per week ; the situation is not so pleasant, nor so healthy as our present one ; but I trust we shall be more comfortable. Our Scotch plan of hiring furnished rooms, and providing our own board, seems quite unknown here. Sitting at a table with fourteen or sixteen persons, all

strangers to, and uninterested in each other, with a great variety of sentiment and pursuit, was quite new to us, and for a time was not much relished.

“It is worthy of notice, that only *one* of the persons to whom letters of introduction were given me, was of the smallest service in the attainment of my object, and he was from home for two weeks after my arrival. Before his coming to town, I had, in the kind providence of God, been led into an interesting band of Christians, and had held two meetings. I have sincere pleasure in informing you, that a New York City Mission was formed upon Monday evening, the 20th September, and a devoted band of six of the brethren appointed managers; the meeting was composed of ministers and private Christians, about fifty or sixty in number. Already two of the members have undertaken the support of one missionary each, which will cost them about 500 dollars each. The congregation of Mr. Patton has undertaken the support of a third missionary, and they have also undertaken a district, into which they intend sending their 350 members, to take the Gospel to all the inhabitants.

“On last Thursday I visited Newark, a town in New Jersey, containing about 11,000 inhabitants, and held a meeting, which was attended by four ministers and eleven or twelve gentlemen. They named a committee to prepare a plan of operation, and adjourned until Saturday evening, when they were to meet again, and form themselves into a Town Mission. I purpose, this week, visiting Jamaica and another town in Long Island.

“New York is a most important place; it is probable I shall remain for some time here, to aid the brethren in setting the machine to full work. Its influence is very

great through the country; and if the mission here is carried on with energy, it will be comparatively easy to induce the other cities and towns to follow its example. Here I have met with many noble characters, who are truly devoted to God, and living only for him. The Tract Society is much more liberal in its proceedings than those in Scotland; by 500 distributors, it puts a tract into every house in New York, every month. Many of the distributors being pious, do, in the most pointed and affecting manner, deal with the souls of their fellow sinners. I accompanied one of them, and was indeed much pleased with his faithfulness. The treasurer of the City Mission is a humble, devoted Christian; he is in business, and gives the entire profits of the same to religious and benevolent objects. I am told, the concern yields, of profits, on an average, about 80,000 dollars, one-half of which comes to his share. I called to-day upon two brothers, hatters, who are equally devoted, and are as diligent in business as the other gentleman is, for the sole purpose of having to give to the cause of God.

“This city has about one hundred places of worship, and a population about equal to that of Glasgow; so that the advantages of the people are greater by nearly *one-half* than those of the people of Glasgow. The good people here are aware that I am sent by no society; but they are ignorant of my circumstances; nor is it my intention, whilst means are in my hands to prosecute my course, to say anything to any one upon the subject, unless I am spoken to about it. I hope to be enabled to keep my mind free from care, and trusting in the Lord, to go forward in the interesting and important work to which God has called me. Experience

has gone too far with me to suffer me to question whether I am called of the Lord to adopt the course which I am pursuing. I feel much obliged by the kind assistance which you and other Scotch Christians were pleased to afford me on my late visit. I received, in addition to what you gave me, the sum of fourteen pounds, one shilling. Mrs. N. and baby are well, but they are much confined to the house. Mrs. N. will remain in New York whilst I proceed to Boston, Philadelphia, &c. &c. &c. New York will be my headquarters."

The generous kindness received from the British consul arose from a letter of introduction from Thomas Kelly, the well known and much honoured poet of Christianity, author of hymns and music, who took a deep interest in David's proceedings. On the first sabbath David naturally accompanied the consul to his place of worship, the Baptist chapel in Canal-street, where the consul was a leading member. The consul asked him to preach in the evening, and David, although very little versed in what is deemed regular sermonizing, complied, and addressed the assembly from 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The consul had so profited by the previous conversation of his guest, that after the church meeting in the forenoon, he proposed to the brethren that, as a church, they should support a city missionary, at the same time pointing out one of the members whom he deemed qualified, and offering himself handsomely to contribute in support of the enterprise. He intimated that he had had thoughts of setting up a carriage during the ensuing winter, but would now dispense with it, that he might

be the better able to promote the work of God. David seems to have been amused by the criticism with which his sermon was honoured by some wise people. This is his own account of the matter:—"The remarks made upon my sermon were, that I was not sufficiently strong in the expression of Calvinistic sentiments; and that my manner was too rapid and furious for the Americans." With respect to Calvinism, the critics forgot that David was taught by one of the first Biblical expositors of his own or any age; and that David, like his teacher, was satisfied with being scriptural, although he might not, at every turn, be quite Calvinistic. It is very certain that David did not interpolate the text by telling his audience that Christ Jesus only "came into the world to save [elect] sinners." As to manner, it is very much a matter of taste; and here again it seems to have escaped the recollection of the censors that the Canal Meeting was not America, and that George Whitefield, the most "rapid and furious" of modern speakers, was the most popular preacher that ever addressed an assembly of Americans.

The following entry in the journal explains one of the most interesting paragraphs of the foregoing letter:—

"Mr. Buchanan has been remarkably kind and attentive during our stay under his roof. Called with Mr. Buchanan upon Mr. Arthur Tappan, a pious gentleman, whose business is reported to yield about 80,000 dollars of profit, annually, one half of which comes to his share, and which he expends upon religious and benevolent objects. He was in the midst of business, and fixed a time for me to call on him. I called at the time appointed, but could not see him; called three times in vain: wrote a letter, stated my object, and invited him

to attend a meeting which is to be held on Monday evening, for the purpose of taking into consideration the propriety of forming a New York City Mission." On the 13th of September the meeting was held, and Mr. Tappan not only attended, but took the chair. On this occasion the subject was largely discussed, but, with a commendable caution, the parties came to no immediate decision, beyond appointing a committee, to take the subject into consideration, and prepare a plan to be submitted to a future meeting. But, although cautious, the gentlemen were not indifferent; this, indeed, had been no easy task when David was present. No time was lost: they met the next evening, and did not separate till near twelve o'clock at night! They held several more meetings in the course of the week. One of David's first acts, on his arrival, was the preparation of the following modest, but manly address:—

“ TO THE CHRISTIANS OF AMERICA.

“ An individual has just arrived in New York from Britain, who from an early period of life has been engaged in seeking the good, temporal and spiritual, of his fellow creatures, and who, for a period of nearly seven years, acted as secretary to an establishment in which the routine business of various religious and benevolent institutions was transacted. The number connected with the institution at the time when, from ill health, he resigned his situation, was twenty-three. From the facilities he had in that situation, and otherwise, of perceiving the advantages and disadvantages of the various plans pursued for the benefit of mankind, and feeling that it was his duty to glorify God with the experience which had been given to him, he gave himself up, about

two years ago (the period referred to above when he left his situation) to the work of a general moral agent. Since then, that department to which his attention has been principally directed was, the preaching of the Gospel *to the poor*. This he has engaged in, not so much by preaching personally, as in calling the attention of Christians to the obligation that rests upon them, as individuals, and bodies, to adopt measures beyond those that have hitherto been adopted for this end. He spent about twenty months in the metropolis of Ireland in organizing and superintending the City Mission of that place, and in promoting various benevolent plans that were there entered upon. He spent also thirteen weeks in visiting about sixty towns in Ireland, in upwards of one-half of which weekly prayer meetings or local missions were formed. And, having visited the principal towns of Ireland, he considered it his duty to visit America, for the purpose of rendering himself of some use in that land also. He comes as a friend of the Lord Jesus Christ, and of mankind, not in the spirit of dictation or authority, to his brethren, but as a fellow-helper. He purposes visiting the principal towns in America, and *privately* to confer with those in each place whose names may be given to him as worthy; submitting to their consideration those plans which he has known to be useful, and leaving all to adopt them, in whole or in part, as they may see cause. He comes simply as a member of the body of Christ, attaching himself to no sect, but that which in Christian fellowship receives all whom Christ has received, and refuses such as fail to give evidence that they are Jesus's disciples. He believes that the divisions that exist in the church of God are of the devil—must be most displeas-

ing to God, whose will is, that his people should be one, not only in spirit, but in visible union; and that they are the greatest barrier that exists to the spread of the Gospel in the earth. Of this he has had the most ample and painful evidence. How long shall it be till the glorious era come when Christians, who expect to sit down at the same table in heaven, shall be found sitting together at the Lord's table on earth; and not be making that which they call the *Lord's* table their *own*, and not Jesus Christ's, by erecting fences which the Master never erected, or throwing it open to the world, and allowing all indiscriminately to come in, and eat and drink judgment unto themselves? Happy day! then shall the world again say, 'See how these Christians love one another!' Then shall the church arise from its obscurity; because then the inquiry will be, 'Lord, what wilt thou have us to do?' And, instead of sitting down to discuss the relative merits of sects, and thus furnishing Satan with an opportunity of dividing that he may destroy, the church will be found walking in love. Not every brother endeavouring to convert his brother to his opinions, but rejoicing that they are each adopted into the same family, and mourning over the remaining prejudices arising from a bad education, they will walk together in those things in which they are agreed, and taking the word of God as their only rule, and praying in the Holy Ghost for his teaching, they will speedily come at a further knowledge of his will. When the church is in arms by the holy lives of its members, and by their united and persevering efforts to commend the truth, in love, to the conscience and heart of every man—yes, when every church shall be a missionary body, and every member a missionary, then may the angels

afresh strike their harps and sing, ‘Glory to God in the highest, and on earth peace and goodwill to men!’

“In coming hither, he conferred not with flesh and blood in the matter; but conceiving it to be his duty, he announced his determination to his brethren, many of whom kindly met to commend him and his intention to God in prayer. May he entreat an interest in the prayers of American Christians, and humbly call their attention to the consideration of the important duty of preaching the Gospel to *every* creature, *beginning at home?*”

On the morning of the ensuing sabbath David went on board the ship *Osprey*, which had brought him over, and addressed the seamen. He afterwards went to Mulberry-street Baptist Chapel, and heard Mr. M'Lay lecture; in the evening he went to Mr. Patton's prayer meeting, of which, he says, “I was very much pleased with his faithfulness; his invitation to sinners who wished to be prayed for, to wait at the dismissal of the general congregation, whilst the church, in silence, prayed God for them, and the pastor and a few others conversed with them, under breath, was new and interesting to me. I conversed with one woman, whose case was of a very hopeful character. I addressed the meeting, and prayed with them.” This quiet system was congenial with David's spirit; for, with all his energy of character, he was very subdued in his devotional exercises, and had a mortal antipathy to noisy and boisterous addresses to the Most High.

But while David was ever ready to sow beside all waters, he never for a moment lost sight of his great object—the establishment of City Missions; and, on the

evening of Monday, September the 20th, he had the gratification of seeing one formed in the American Tract Society's House, for New York. From his situation in Glasgow, he was well known by name and character to some of the principal religious men in New York, independently of the testimonials which he carried with him, and they treated him with the consideration which was due to his rare merits. Whatever was done to David, was so much gain to his Master's cause. He uniformly turned all Christian kindness and hospitality to the account of the Saviour. He was always either receiving or imparting knowledge and impressions. As a specimen of the manner in which such occasions were employed, the following may be taken :—" Wednesday, 22nd September, 1830, dined with the Rev. Mr. Patton; attended his meeting of misses at four o'clock; talked to them and prayed; took tea with him afterwards. He gave me a most interesting account of the rise and progress of his church, and his desire that twelve churches should take their rise from it; and, lest one of them should prove a traitor, he wishes that there should be a thirteenth. His church was organized in an upper room, in the year 1820, and consisted at that time of six members; it has since increased to three hundred and fifty. Thursday, 23rd, went to Newark; dined with Rev. Mr. Dickenson; took tea and stopped all night with Rev. Mr. Hamilton; at seven o'clock addressed Mr. Hamilton's people from Ezek. xxxvii., in the lecture-room adjoining the house in which David Brainerd was ordained. After tea attended a meeting in Mr. Hamilton's house, upon the subject of a Town Mission; a committee of Mr. Hamilton, Mr. Hay, Mr. Dickenson, Mr. Platt, and a layman, was appointed to

take the subject into consideration, and report to a meeting to be held on Saturday."

The following fact will be duly estimated by the friends of education and the advocates of human freedom. Next day as David was returning by coach to New York, he says, "I conversed with a slave proprietor: he owns two hundred and fifty slaves in South Carolina,—is quite opposed to the education of his slaves,—says that to do so would be to *cut his throat*, and those of the other members of his family. He intends having a chapel erected, and giving four hundred dollars a year towards supporting a minister for the benefit of his family and dependants;—he says that some accommodation will be provided for a few of the slaves, who may choose to attend,—stated that he was not a Christian, but respected those who were, having been taught to do so;—and further, that he would not suffer any man to do or say anything in his company that was improper, without reproving him.● Upon his saying this, I asked what meaning he attached to the term '*damn*,' as he had used it ten times since I came into his company. He admitted that it was wrong, 'although,' he added, 'it may be used in a proper sense;' and then bade me good morning, having reached the inn." On the following sabbath, September the 26th, David went to hear the Rev. Mr. Patton, of whom he says, "His discourse was good, but short;"—a circumstance in which David appears to have found his account, for he adds, "I addressed his people for half an hour upon the subject of making efforts *as a church* to bring the gospel to those who are perishing for lack of knowledge around them."

In such labours as these David was fully occupied till

the 8th of October, when, in prosecution of his object, he sailed for Providence, in company with an Episcopalian minister, a Methodist, and a man who, he says, "asked me whether I believed in any devil except what was in myself." On the following day he arrived in Boston, where he was kindly received by Dr. Wisner, at whose house he met Professor Alexander and another professor from Princeton. That house had been occupied by the excellent Mrs. Huntingdon, whose Memoirs were written by Dr. Wisner; he then went and took up his abode with Dr. Beecher. Missionary efforts had been making for thirteen years on behalf of the poor of the city, by a society. David says, "This society have done much, but are doing only one twelfth of what is required. This city has about 60,000 inhabitants, and upwards of forty places of worship, in only twenty of which is the gospel preached; of these eight are Congregationalist, six Baptist, and six Episcopalian. The *Congregationalists*, the *Baptists*, the *Episcopalians*, and the *Unitarians*, have each a missionary employed in the city. The city is compactly built, not very regular, houses good, streets clean, very airy, and healthful." A few days after this letter David wrote to Mrs. Nasmith another, containing the following beautiful passage. Referring to his last, he says, "Since then I visited Hartford and tarried all night in the house of Mrs. Judson's parents, with whom and her two sisters, who are at home, I had indeed a refreshing meeting. They are a family that Jesus loves. I visited Andover the following day; the place from which David Brown wrote to me. A more interesting spot I never visited before. It was there that Judson, Newell, Fisk, Mills, and near to thirty more missionaries to the heathen, studied

theology. I went to the grove described in Mills's Memoirs, where he, Judson, and others, in prayer and self-dedication, gave themselves to the Lord's work amongst the heathen. I met with Dr. Porter and his valuable wife, in whose house Brown, Fisk, and others had resided, and was greatly refreshed by the interview. I omitted to say that Mrs. Hasseltine and her daughters, Mrs. Judson's mother and sisters, send their kind love to you, and expressed a wish that I would return and bring you with me. I told them that that was unlikely. At Andover, I stopped for a few hours, and dined in the house of Dr. Woods, a faithful correspondent of Dr. Wardlaw, who told me that they were thinking of asking the Doctor to come over and become a professor in their seminary. I told him that Scotland could not want the Dr. Last night we had an important meeting in this place of about twenty-five Christian men, of whom five or more were ministers: they were so much interested with what was said, that they determined upon holding a larger meeting on next Thursday evening on my return from the east. Pray that the Lord may be with us to enable us to do all his will, and in such a way as most effectually to advance his glory. This is a most important city; important on account of the sixty thousand souls that are in it; important on account of the number of devoted souls that are in it; important on account of the mighty influence which it is capable of wielding over the New England states, and of the example which it may set to the whole of America, and the world at large. I have never met with more valuable material, and a better spirit than there is here for the advancement of the Lord's work. There are hindrances, and these not a few, to the spread of the truth

amongst the good people ; the walls of party are high. What they spake of as impossible, I know to be possible, and hope that they may be led to find the truth of my statements ere long, by taking the course which will prove that *it is* possible for Baptists and Congregationalists to work together.

“ The Hasseltine family had a letter on last Saturday from Mr. Judson, from which it appears that he is in a very lonely condition. Miss H. has promised to send me a copy of the letter. Yesterday I received a copy of Mrs. Judson’s Memoir, as a present from the author. Dr. Woods gave me, on the day before, several of his sermons in a present. Mrs. Woods desired me to say to Mr. Ewing, that she hoped God would bless the Memoir of his wife by making the American wives better than they were : she said she knows only one lady in America to be compared to Mrs. Ewing.”

The next communication, dated October the 22nd, contains the following facts :—“ I have visited Salem, Newburyport, Portsmouth, and Portland, in all of which places I have experienced great kindness from Christians, and have experienced that the Lord had work to do, and that the hewer of wood and drawer of water was to be made an instrument in leading to it. My heart is full : God is working, and I trust about to do great things for his Zion in this place. I feel as if pressed down with the magnitude and importance of the work, and under the pressure speaking out as he gives me strength. I do not feel myself at liberty to leave this place for a season ; the Lord’s people constrain me to tarry until that which has been commenced be consolidated. Dr. Beecher preached a most powerful sermon upon the wickedness of cities, and the means to be used for their purification,

last night ; this morning, at breakfast, he proposed accompanying me the week after next to Providence, and another place, on my way back to New York, and even to come on to New York with me, with a view to aid the work in that city."

CHAPTER XV.

Address to Lord Congleton—David returns to New York—Summary of three months' labour—Interesting detail of his travels—Document prepared by the leading ministers of New York, bearing testimony to David's character and object—Sets out for New Orleans—Interesting occurrences during the voyage—Sketches of various characters—Rapid changes of the weather.

TO LORD CONGLETON.

MY LORD,—On David Nasmith's arrival in Dublin, he had the honour of numbering your Lordship among his first friends. Although at that time young in years, you were sufficiently advanced in the knowledge of the Gospel of Christ to discover the total ruin of our race, and the utter vanity of things terrestrial. You had learned to estimate rank, wealth, power, fame, everything, in the light of eternity, and to value them by other standards than those which are used by worldly men. Hence you hailed with joy the arrival of the Christian Philanthropist, on his errand of mercy, to your benighted country; and cordially sustained him in his apostolic operations. From the papers before me, it appears that you were at the head of his Irish supporters, having contributed more towards his object than any other individual. Nor did you forget him, even while sojourning in distant lands. From his manuscripts it appears that, on one occasion, when he had not a farthing in the world, and while on his knees, laying his case before the Lord, the postman knocked at his door, and brought him a remittance which you had forwarded from Persia! Your

Lordship will not blush at this proclamation to the world that you were the friend of David Nasmith; you will, on the contrary, feel a pleasure in avowing the fact, and rejoice in the retrospection. Of this I have sufficient guarantee, in the words of your letter to Mrs. Nasmith since her bereavement, in which you say, " Singleness of eye, and indefatigable industry, used to distinguish your late husband when I knew him. The thing he had at heart was the salvation of perishing sinners, through faith in the blood of God's Son; and, whilst he could forward this cause, having food and clothing he was therewith content. We know, that in those who so walk there is the life of the risen Jesus, who died for us, that we might live together with him, and, therefore, his is the glory."

IN this manner David spent his time, delighting and delighted, burning to impart knowledge, and thirsting to acquire it, till Saturday the 6th of November, when he returned to New York, where he remained till the 11th of December. These first three months of David's sojourn in America formed the most interesting period of his existence. He was in a new world; the people, with their institutions, and much that related both to their political and religious character, were new. The excitements of the scene were endless, and the kindness of the people knew no bounds. David's reception, during this period of his philanthropic career, was, in many points, a miniature exhibition of that of George Whitfield, a century before. His journal presents a lovely picture of those portions of the American ministers and people with whom he had intercourse. He

visited a considerable number of celebrated places and sainted spots, and had the gratification of meeting a large number of the principal authors, orators, and others, the most eminent men of the country. But David's element was devotion, his object philanthropy; his business and desire were less to receive good in any shape, than to communicate it in all forms. He sums up the whole as follows: "Visited fifteen towns and cities,—addressed seven churches and eighteen meetings upon the subject of missionary effort,—preached three sermons and delivered nine addresses to sinners,—addressed annual meetings of apprentices; total, thirty-eight addresses,—one City Mission formed in New York, committees formed in five cities and towns to mature a constitution to be submitted for adoption. There is a probability of efforts being made, beyond what had been made, at any former period, on behalf of the poor, in six cities and towns, without the immediate adoption of a new constitution. Three churches have become missionary in their character,—visited a number of sick and dying persons,—met with many great and good men and women,—experienced great kindness from Christians,—visited some remarkable institutions and sacred spots. Heard many good and some great ministers preach,—and met with many interesting incidents. Opposition trifling." Such is the brief summary, and the following is the detail, as set forth in a beautiful narrative prepared at sea, on his way to New Orleans, for Miss Oswald, and finished on the 27th of December, just as he reached the port.

"I have visited New York, Newark, Jamaica, Newport, Providence, Boston, Midford, Andover, Bradford,

Salem, Marblehead, Newburyport, Portsmouth, and Portland.

“ 1st. *New York.* About two or three weeks after my arrival, a New York City Mission was formed. The board of management have arranged their plans and published them, a copy of which, when I get an opportunity, I will forward to you. They intend employing forty missionaries, and one or two are already at work. Several churches—for part of their plan is, as far as possible, to get *the churches* to become missionary bodies—have taken districts which are to be occupied by a missionary whom they will support, and by their members who will visit. One church, of 350 members, has set to work, and has already ten weekly meetings for prayer and exhortation, in various parts of their district. A meeting of a number of ministers, elders, and deacons, of the Evangelical churches, in the city, was lately held, at which the subject of the Mission was brought before them,—explanations made,—questions answered and satisfaction given. A minister present, who spoke and approved of a resolution, that was unanimously passed on the occasion, expressive of the accuracy of the principles and plans of the Mission, had a few weeks before spoken of us in a meeting of Presbytery, as more to be dreaded than the Inquisition. Mrs. N. and I have become acquainted with Mrs. Bethune, daughter of Isabella Graham. She is kind, and, I believe, will be attentive to Mrs. N. during my absence from New York. During my first absence Mrs. N. felt herself very uncomfortably situated in the boarding-house in which I left her, although when I left, we expected she would have been otherwise. Now she is in a boarding-

house where I fondly hope she will feel happy. The mistress of the house and her sister are pious, and they have the manners of ladies. A clergyman also resides in the house, who maintains family worship night and morning. I visited infant school No. 1, with Mrs. Bethune, a few days before I left, and was much pleased in witnessing the fruit of this labour of love. Many of the infants seemed much affected by the truth spoken, and several of them, whilst they wept and sobbed aloud, requested that I would pray God to give them new hearts and right spirits, and wash away all their sins. I addressed about 1,200 persons of colour about two weeks ago, and was much pleased with their attention, and the Christian feeling of the members of the church, with whom I met separately, at the close of the public service, and urged upon them attention to the thousands of their own colour who were perishing in ignorance around them.

“2nd. *Newark*. Addressed a congregation for the minister, who was rather poorly, and afterwards brought my object before the worthies of the place who were assembled: they appointed a committee to prepare a constitution, and report in two days after.

“3rd. *Jamaica*, on Long-Island. Attended the annual examination of a school for misses and another for boys, —was much pleased with the proficiency of the pupils and the gifts of the teachers. Went to a weekly lecture by Rev. W. Crane, at the close of which a number of the good people remained, before whom I brought the subject of caring for the careless. A committee was appointed to take the subject into consideration and report. After the meeting, I went home to stop all night with Dr. Shilton; the Doctor being called out

immediately to a person who was unwell, I was left to converse with an aged, respectable-looking, pious and intelligent lady. In the course of conversation, after enjoying her spiritual talk very much, I discovered that her father was brother to Mrs. Oswald, of Shieldhall; her name is Mrs. Scribus, her father's name James Dundas. Mrs. S. was aunt to the doctor's wife deceased. When I mentioned that I had seen Mrs. O., her son and daughters, and was intimate with you, she seemed much pleased; and it was to me no small gratification in this distant place to meet with so near a relative of a family in which I felt interested. From our conversation, it appears that she has enjoyed religion from her youth, and has found consolation from her God and her Bible amid the many changes through which she has been called to pass. How foolish they who delay the concerns of their souls until they come to a dying bed! Ignorant they are, and remain so, of the blessed support and stay which the glorious gospel imparts amid the numerous ills of life.

“4th. *Newport*. Met with a number of Christians, and talked to them. The place is poor, and very few able to contribute to the support of a missionary, who might labour amongst them. The minister at whose house I stopped offered to board a missionary in his own family for three months; another minister in the place said he would do so also; and they each said they had no doubt of being able each to find a member of their respective congregations who would follow their example, and the board being thus provided, the sum requisite for his clothing might be made out amongst them.

“5th. *Providence*. Addressed a pretty large meeting,—four ministers present;—in this place the benevolent

ladies have maintained a missionary for a number of years past. After our meeting, a determination was come to on the part of the Baptists and Presbyterians, each to support a missionary in the town,—to divide the town into districts and go properly to work. I spent an evening here with Dr. Wayland, author of that admirable discourse, ‘The Moral Dignity of the Missionary Enterprise.’

“6th. *Boston.* Found four missionaries employed in this city,—a Unitarian, an Episcopalian, a Baptist, and a Congregationalist, each supported by his own party. Made an attempt to unite the last three into one society, but failed, only one party being desirous of the union. I attended three meetings in this city for the purpose of giving information: the first was attended by about thirty, the second about four or five hundred, and the third about two thousand persons. I attended, besides, a number of small meetings of persons appointed to take the subject into consideration. Since I left this city, I have been told of one of the parties holding a meeting, at which 450 dollars were subscribed towards paying a second missionary; and of a second party having employed three additional missionaries already. A minister of that denomination, in mentioning this circumstance, adds, that his own congregation have got so deeply interested in the subject, that they intend supporting a missionary themselves, and one of their number has already contributed 100 dollars annually towards the object. I was about two weeks in this city, and stopped most of that time in the house of the Rev. Dr. Beecher, author of six sermons on temperance, and the original mover of extensive efforts in the temperance cause in this country. I spent two days in the house of

an Episcopalian gentleman. In this city I met with Christians very elevated in point of talent, spirituality, and influence, some of them wealthy : I know of no city of the same population in which *one half* the effort is made to promote Christianity that is made here. Were I to choose a residence in those parts of America which I have visited, it would be Boston. I met with the authors of Mrs. Huntingdon's Memoirs, Mrs. Newell's Memoirs, and Catherine Brown's, and with several ladies also who have published upon various subjects. I visited in this city the Magdalen Asylum, and addressed the females, about twenty in number ; they were very attentive, and some seemed affected. I visited, in company with an aged lady, some houses of bad fame, and had an opportunity of speaking, reading, and praying. Visited the State Prison, in this neighbourhood, twice, upon a sabbath and a week day. On sabbath I attended their School, took a class, and had attentive scholars. I had a solemn talk with an intelligent Scotchman, (I mean Bible intelligence,) who was a prisoner ; I was much pleased with the sermon of the Rev. Mr. Curtis, the chaplain. Although there were nearly three hundred men present, you could not have met, under any circumstances, with more respectful behaviour than was shown by these prisoners during the whole service. At the close, one class rose after another, as called on, and marched after their respective officers, past the kitchen, where they were each furnished with dinner, and retired to their respective cells and ate it, after they were locked up. Most of the prisoners are in for two or three years, and some for life. The Rev. Mr. Dwight, author of the recent improvements in prison discipline, in this country, and Secretary to the Prison Discipline Society,

was my guide in this visit ; we went together by previous arrangement. When I went, on a week day, I saw the men at their respective employments, as smiths, masons, coopers, tailors, etc., and all going on in a tradesmanlike manner. Part of the punishment, in this prison, is *perpetual silence* ; except to the officers, not a word allowed amongst the prisoners ! I visited also an institution for reclaiming boys who merit imprisonment. I saw upwards of a hundred boys here, so well drilled in their various exercises, and so intelligent upon many general subjects, that, unless we had been informed that it was a place of confinement, and seen that the dress indicated that they were not the children of respectable parents, we could never have supposed that we were surrounded by such characters. The gentleman who accompanied me, expressed deep regret that he knew not where such advantages were to be had for his son ! The governor is an Episcopal clergyman, and is in every respect fitted for his situation ; the first thing he does, is, to secure to himself the affection of every boy who comes in, and he has been eminently successful in reclaiming many who are now conducting themselves with great propriety as apprentices.

“7th. *Midford*. Here I spent only four hours. Had conversation with the Rev. Mr. Warner, the only Evangelical minister in the place, which is small, and had the satisfaction of a lengthened interview with his mother-in-law, who stops with him—viz, Mrs. Attwood, mother to Mrs. Harriet Newell. I put a number of questions to her about Harriet ; how she felt when it was first proposed that her daughter should become a missionary ; how she felt on her departure, and what her emotions were on hearing of her death. Her answers were inter-

esting. At first she opposed, but finally agreed, saying, 'The will of the Lord be done.' She was not reconciled to her death until it was suggested that God might make it instrumental in leading many to follow her footsteps, and if, in this way, God was to be glorified by the removal of her child, she said she was satisfied

"8th. *Andover*. I visited this place twice: the second time I went at the rather urgent request of several of the professors, that I might have an opportunity of addressing the students, who, on my first visit, were scattered, having vacation. This is an interesting, sacred spot: there are at present there one hundred and fifty young men, studying for the ministry. From this seminary, upwards of thirty missionaries have gone to the heathen, amongst whom were Mills, Parsons, Fisk, Newell, and Judson. I visited the grove in this neighbourhood, where Mills and his coadjutors prayed and laid their plans. I went through the premises, saw their lecture rooms, study, library, museum, chapel, and workshop, where, for so many hours a day, many of the students are employed in making trunks, tables, writing-desks, &c., by way of recreation. I attended a prayer meeting of the students, and was much pleased. I heard a Mr. Hecker preach fore and afternoon on sabbath, and in the evening I spent about two hours in going through the usual exercise, and telling them my story. I felt considerable liberty, endeavouring to realize the Divine presence, and not to suffer the presence of several of the professors, and such a large company of learned youth, to exercise an undue influence over me. Dr. Woods, one of the professors, went into the pulpit with me, and offered up the first prayer. I experienced very great

kindness and attention from Professors Porter, Woods, and Emerson, at whose houses I stopped in succession. I met M. Scheffler, an excellent man, who is shortly going as a missionary to the Jews. He is a German, and knows Wolff.

“9th. *Bradford*. Found the good people here about to be busied on the following day, in the solemnities of ordaining a Congregational minister. I arrived about 7 o'clock in the evening, and left by 8 o'clock next morning; this short period, however, I spent, you may suppose, not only comfortably, but profitably, under the roof and in company with the truly pious and devoted parents and sisters of Mrs. Judson. I told them my object, as I do wherever I go, and left it with them, after they were settled with their new minister, to see what could be done for the poor in their vicinity. Abigail sent me the last letter she had from Mr. Judson, which I sent home to mother to keep for me with a number of other originals; and amongst others, part of a sermon in the hand-writing of the great Edwards.

“10th. *Salem*. Was three times in this place. The first time only for half an hour, and made arrangements to attend a meeting on my return. This was a quarterly meeting of a society for the moral and religious improvement of the poor of the place. They need to be re-organized—their president is not a professor of religion. I was greatly assisted in addressing the meeting. The following morning I visited the museum, which is without exception the best assorted small museum I ever saw; its members require to have passed the Cape; many of them are sea-captains, who do honour to their native city by bringing home something that will enrich their museum. My guide, the Rev. Mr. Cleveland,

next took me to the Poor's House, where I saw a number of mournful and interesting cases. I saw a Mahometan ; conversed with some lunatic and sane persons ; visited a cave, the abode of a half-witted man ; and after we got into the inner chamber, having made way only by going two-fold, I repeated the words, ' Thou God seest me.' The poor man looked up as I uttered the sentence, with marked sensibility : I went on and preached Jesus to him ; I could not but think of poor Joseph. I addressed the infant school, and afterwards visited some sick, poor and rich, of the flock of my guide. My third visit to this place was in consequence of a very urgent letter that was immediately sent after me to Boston by a layman, requesting me to return to abide with them for a season as a missionary ; adding, ' there are many kindred spirits in this place, who are waiting to be brought up to the work,' and offering me money. To this letter I replied, saying, that I was obliged by the invitation and offer, but that I could not comply, as I had other cities and towns to visit. I returned, however, and spent half a day with them ; met the worthies referred to ; spent about three hours with them in prayer and consultation, and they seemed determined to move right onward.

" 11th. *Marblehead*. Spent half a day in this place ; addressed several hundred persons in the evening. There is the prospect of something being done here : there are difficulties in the way ; but there are a few men of faith, and love, and zeal, in the place, and more than any place that I have visited, do the poor here, who are numerous, call for visits of mercy.

" 12th. *Newburyport*. Attended a meeting ; present, four ministers, and a number of elders and other officers of churches. A committee was appointed to prepare a

constitution, and submit it to the same ; I went to a more numerous meeting to be called to consider it. The minister with whom I stopped seemed determined to have a mission established, and a missionary employed forthwith. Before going to the meeting, I went and visited the grave of Whitfield, and saw the house in which he yielded up his spirit.

“13th. *Portsmouth*. Spent Saturday and Sabbath in this place ; heard Mr. Stow, the Baptist minister, preach on Sabbath forenoon. In the afternoon I addressed his people from ‘ Seek first the kingdom of God,’ &c. In the evening I addressed the members of the two Congregational churches, who came together into one place, a large vestry room. It was crowded ; I suppose from three to five hundred persons might be present. The influence, I learnt afterwards from the senior minister, was delightful, and likely to prove useful to those present, and many through their means.

“14th. *Portland*. I spent about three-fourths of a day in this place. Met with about fifteen influential Christian men in the evening ; brought the subject before them ; two ministers of the place present, and also Mr. Bond, author of Pliny Fisk’s Memoir. A committee was appointed to consider the subject, mature a plan, and report. I left in each place as I passed along, a copy of the constitution of the New York City Mission. Here they spoke of employing Mr. Carruthers as a City Missionary. Mr. C. is a pious old man, father to Mr. Carruthers, who was missionary to Russia from the Scottish Missionary Society.

“Thus have I hastily glanced at a few of the incidents that have occurred in the fourteen places which I have already visited in this land. I know that you will unite

with me in saying that there is much in them that is interesting, so far as meeting with great and good people is concerned; but there are numerous proofs to my mind, that God has a great and a good work to perform in most, if not in all, of the places visited; and that I have been privileged just to sound the alarm, and call the Lord's host to battle. A minister in Boston, in a letter received a few days ago, says, 'I must write a few sentences just to thank you for your kind letter, and for all the good which, I doubt not, the judgment-day will disclose as the result of your visit to this city.'

"I have been now fifteen days on the mighty deep, on my way to that wicked city, New Orleans, to see if God has any thing for me to do there. Those on board with me love not our Lord Jesus Christ, and such is their conduct that yesterday I ceased to cast God's pearls before them. Awful is the condition of most of them. I spoke once in public to the whole, but a similar privilege has not since been granted. I have prayed and read until yesterday every night in the cabin, but all things yesterday conspired to say, Desist. I know your affection for me will not be satisfied, unless, before I close, I say something about my means, past, present, and in prospect. There is nothing that I like worse to speak of than my own wants. Well: hitherto I have wanted for nothing: I have had enough and to spare; to save money for things absolutely necessary, and to be able to do much with little. In my last journey I travelled three nights in succession, and wanted dinner repeatedly, that I might get quickly over the ground, and save the bills at inns for sleeping and eating. The people of God were exceeding kind to me, in accommodating me with board and lodging in most places that I went to. Dr. Beecher

and his wife were especially kind. After paying my passage to New Orleans, I took one hundred dollars, little more than twenty pounds, to pay my way back, 1,800 miles by land, in the south, where the charge is so high as about ten cents per mile. My wife wished me to take more; but I would not, and felt disposed to take less, believing that, as God knows I might require help, he would send it. A Christian friend, who accompanied me to the ship, seeing me get a draft upon New Orleans for one hundred dollars, after leaving me, returned and put into my hands his order, in name of the house of which he is a partner, upon a house in five of the places through which I have to pass, desiring them, should I apply to them, to give me one hundred dollars; this sum, of course,—should I find it necessary to avail myself of his order,—must be repaid; but I am confident that, as I have nothing selfish in view in what I am prosecuting, but am working for God, that God will work for me. Often have I blessed God for the little money that we could call our own when we left Glasgow: it has been the precious barrel of meal and cruise of oil; and although at the present it is pretty near empty, it is not empty, and will be filled before it gets quite dry. Since I arrived in this country, the sum received is thirty-five dollars. It is the cloud as a man's hand; it is in the heavens, but whether the showers will come from the same direction, or from other directions, God knows, and that is enough for me."

Before setting out for New Orleans, David took care to fortify himself as far as possible by the testimony of men known all over America. On this occasion, the leading ministers and chief men of the New York churches, acted nobly by the philanthropic stranger.

On December 7th, they prepared and subscribed the following document:—

“To our beloved brethren in Christ—The bearer of this, Mr. David Nasmith, having crossed the Atlantic upon a benevolent enterprise, for conveying the gospel to the poor and destitute, and having for some time resided among us, and having been successful in organizing a City Mission Society in this city, we do affectionately commend him to the *confidence* and *affection* of those brethren in Christ, with whom he may meet in the prosecution of his benevolent plans.

“We would ask for him, that the leading and active Christians of the places he may visit may be convened to hear his statements and the development of his plans, being assured that they will be amply compensated for the attention they may give to the subject. With strong desires for the success of his mission, we commend him as a brother beloved to you, that he may, by your love, be forwarded in his labours, and to the grace of God, that he may be protected from all harm and rendered eminently useful to the souls of men.

“CYRUS MASON, Pastor of the Cedar-street Church ;
JOEL PARKER, Pastor of the Free Church ;
CHARLES G. SOMMERS, Pastor of the South Baptist Church ; R. M. CARTER, Pastor of the Canal-street Presbyterian Church ; W. PATTON, Pastor of the Central Presbyterian Church ; B. H. RICE, Pastor of the Pearl-street Church ; ELISHA W. BALDWIN, Pastor of the Seventh Presbyterian Church ; ARCHIBALD MACLAY, Pastor of the Baptist Church, Mulberry-street ; DUNCAN DUNBAR, Pastor of the Church in Vandam-street ; ARTHUR TAPPAN ; JOHN WHEEL-

WRIGHT ; JOHN STEARNS ; W. WINTERTON ;
J. W. C. BLISS ; JESSE TALBOT ; H. B. GWARD-
TEMY ; D. E. WHEELER ; ABSALOM PETERS ;
SAMUEL W. SETON ; W. S. WILDER ; J. MIL-
NOR ; WILLIAM A. HALLOCK."

During this voyage, David having suffered exceedingly from sickness, could not fully carry out his intentions for the benefit of the passengers and company ; but his account to Mrs. Nasmith, notwithstanding, presents a pleasing and instructive picture of his Christian conduct. After referring to his sickness, he thus proceeds :—

"I lay still and endeavoured to sanctify the holy sabbath, first, by taking a retrospect of all the way by which the Lord had led his church from the first ; and afterwards by retracing his doings with myself, and afresh dedicating myself, soul, body, time, talents, property and all, to his service and glory. The season was indeed refreshing to the soul, although painful to the body. The captain, and one or more of the cabin passengers, were reading newspapers and talking freely upon general subjects of a worldly nature ; thus proving that they knew not the value of the sacred hours, nor the love of Him who has said, 'Remember the sabbath day to keep it holy.' Monday came ; it was still rough, and I was a little sick. Went on deck, found that we had on board, the captain, his wife, and son, a boy of five years, two mates, ten men, two boys, two stewards, a cook, a black female, wife to the chief cook, four steerage passengers, and five cabin passengers,—thirty in all. Mr. Holmes, the master, or rather one of the owners, of the ship, had introduced me to the captain as the Rev. David Nasmith ; and some of our cabin wits had me very soon made D.D.

I asked who they called doctor ; they said myself. I then discarded both titles at once, and was neither a doctor nor reverend. However, my 'reverend' introduction paved the way for asking a blessing at meals, and emboldened me, in the evening, to intimate to one after another, (I was afraid to ask them collectively,) that if it would be quite agreeable to them, I would read a chapter and pray before we retired to rest. All assented ; but *no one moved from their seats at prayer.*

"Tuesday.—Got a little talk with the captain's boy, Charles ; gave him a copy of Mrs. Bethune's Bible alphabet, and got him on the next day to repeat to me the rhyme on A B C. Found one of the ship boys a native of England ; a very wicked swearer, and lies without fear, and seems to glory in his shame. My berth was a very comfortable one in the cabin ; but the weather becoming much warmer, I chose one this evening on deck, which is more cool, and I shall have the advantage of retiring when I feel inclined, having the state-room to myself. The climate quite changed. No spirits allowed to the sailors. The mate says, that since the practice of giving spirits was discontinued, twelve months ago, on board this ship, he has had more order and comfort than at any former period.

"Wednesday.—We have a cow and calf on board, so that we have the luxury of milk to tea. Two of our cabin passengers are travelling south for the preservation of life, being consumptive ; one of them was captain for seven years of a canal passage-boat ; the other a dry-goods merchant ; a third passenger is on his way to the West for the purpose of introducing a new patent light, made of alcohol principally, as a substitute for oil, which he says, gives a clearer light,

and is about fifty per cent. cheaper than the oil now in use. The fourth passenger is a merchant; he had been well educated, and, for a few years, practised as a lawyer; he is a very gentlemanly person, but is dyspeptic, and has a good many bachelor fashions. I have obtained a good deal of information from him upon a number of general topics connected with this country's state and history. This evening, I had a long conversation with the two captains; they are both blessed with Christian parents, and admit that there is a reality in religion; but displayed much of the pride and enmity of the human heart. When they came to speak of the irreligious lives of high professors, if what they said of individuals with whom they were acquainted be true, certainly the parties did not, in the instances referred to, set the Lord before them. But these individuals having spoken to our two friends in a way that wounded their haughty spirits, calling them 'blind,' and so on, they felt very indignant. I listened to them, made a few remarks, not for the purpose of saying that they were not blind, but of showing that there might be a better way of doing good to those who were differently minded from us. One of them told me that his parents, three brothers and three sisters, were all pious; that one of his brothers was a minister, and that one of his sisters was married to a minister. He added, in reference to two of his sisters, that they were just as moral and correct in their habits before as since conversion. He said he had now lived through three revivals that have taken place in the township of which he is a native; that the first was amongst the Methodists, when he was a boy of seventeen years; that he went to their meet-

ings; but the course pursued at them was so repugnant to all his feelings of propriety, that, although what he heard would keep him awake for the night after, he could never be induced to join them. The two last had taken place amongst Presbyterians and Congregationalists; but he considered there was a great deal of fancy connected with them; he could not bear to hear them say they were intending to have a revival, and get up their meetings, and address the passions of the people without seeking to enlighten their minds.

“Sabbath morning was squally, and the day continued pretty much so; this was sufficient excuse for the captain to decline public worship, adding, as he did, that the men were likely to be up most of the night, and they would require to take what rest they could get; he, however said, that if the passengers chose to assemble in the cabin, he could have no objection; but none of the officers could attend. After a short time I went below, and three of the four cabin passengers being present, I proposed to sing a hymn. One gentleman, with manifest reluctance, pulled off his cap; the others appeared cheerfully to assent. I sung,—gave out the line,—no one attempted to join me. This, perhaps, arose from my tune not being known, and none of them would pitch one. Whilst I sung three verses, he who had pulled off his cap with reluctance continued reading his book, turning over his leaves, and looking, with evident desire, to get to the end without interruption. My heart filled to see the enmity of the heart of the poor man. I felt that he had an equal right with me to occupy the cabin, and I had, in seeking to serve God, become an intruder. I could not proceed; but retired

into my secret chamber, wept, and prayed, and praised. This instance, together with the conduct of the captain, and the manifest disinclination of the other passengers to holy conversation or worship, led me, whether right or wrong I shall not say, to prefer worshipping God, in the evening, in my own berth, or small state-room, rather than in the cabin. I had asked one of the three gentlemen to accompany me below. Like a gentleman, he politely, as he has all along done, acceded to my wishes; judge, however, the feeling I had upon perceiving, at the head of the book he was then reading, ‘Richard III.’! To this gentleman, I yesterday commenced an apology for my speedy retreat on the foregoing day; he interrupted me by saying it was unnecessary, as he had observed the cause. I still ask a blessing at meals.”

The journal throws further light on this interesting matter. “During this voyage,” says he, “I asked a blessing upon all the meals, and until sabbath, the 26th, read a chapter and prayed, every night, in the cabin. Was sick and in bed the first sabbath-day; worshipped on deck, at half-past ten, on the second sabbath, preaching from 1 Tim. i. 15; the third sabbath was squally, and a decided disinclination was shown, by most, to public or private worship on that holy day: it interfered with the reading of novels and Richard III., and singing songs, and swearing.” During this voyage, of twenty-one days, David wrote two months of his journal, besides “thirty-six letters, of about one hundred and fifty pages, in all, most of them closely written.” During the voyage he suffered much from the rapid and severe changes of the climate; at one time he felt as if he should have expired of heat, he could not even walk the deck with-

out injury ; at another, he was pierced with cold. When, on the 30th of December, they had got inside the bar, at the mouth of the Mississippi, he says, “ We had such a piercing north wind, as I never felt in my life ; I had to get out of bed three times during the night, for the purpose of adding to my covering, and felt as if I should have perished.”

CHAPTER XVI.

Address to Miss Harriet Read, Dublin—Arrival at New Orleans—State of religion in Savannah — Religion among the slave population — Condition of the Choctaw Indians—Awful desecration of the sabbath in New Orleans — Great exertions of David there — He founds a mission—Arrival of four ministers—Vast extent of mortality—State of the Irish emigrants—David's cordial reception everywhere—Stage-coach in a swamp—He arrives at Princeton—Interesting account of learned men — History of important meetings held — Arrives at Philadelphia—Welcome reception and kind treatment—City Mission formed—Lengthened sojourn at Philadelphia—Document presented to David prior to his visiting the principal towns of the surrounding region—Visits Baltimore—Labours there—Returns to New York.

TO MISS HARRIET READ, DUBLIN.

MADAM, — The chief place among David Nassmith's friends, of your sex, unquestionably belongs to you. It will subsequently appear, that you were the mainspring of the Irish movement, which led to his settlement in London, and the grand moral results which have been consequent upon his labours in that capital. Having read the whole of your correspondence, I have been enabled to form some estimate of your zealous labours in relation to this matter. The industry and perseverance displayed by you in that undertaking were not only honourable to yourself, but to your sex, and fully established your claim to the friendship of a man who was himself so distinguished by those qualities. The difficulties attendant on your vocation were very great, and

the wonder is, not that you failed fully to realise your wishes, but that your efforts were crowned with so much success. Your conduct was truly noble, and the result has been such as abundantly to recompense your toil. You sought only the salvation of men, and the glory of Christ; and in the establishment of the London City Mission, you have already had a full reward. Far was it from your thoughts that ever your deeds should become history; but thus it is, they who honour the Lord, the Lord will honour. Wherever this volume shall be read, the facts which it records will command for you what you never sought nor desired—the respect and admiration of the wise and good.

DAVID, after visiting Montgomerie and Augusta, reached New Orleans, on the morning of sabbath, January the 2nd, 1831. He found some choice spirits in Augusta, who heartily entered into his views and objects. Savannah had more churches in which the Gospel was preached than any city of the same size that he had ever visited. “Slavery,” says he, “is a curse in the south; but I have been delighted to find so many slaves made free by the Lord Jesus Christ. Indeed, I have seldom been more delighted than by the development of Christian character, that I have seen amongst persons of colour in those places through which I have passed.” He was exceedingly shocked at the condition of the poor Choctaw Indians, whom he saw wandering about, men, women, and children, perfect pictures of misery; “no hat, no cap, hair not combed, no coat, no vest, no trousers, legs bare above the knees, something wrapped round their middle.” He thus

described the aspect of the Lord's day: "Saw the military out, parading and exercising, drums, flutes, fifes playing; passed by some houses in which the fiddles were sounding and coloured people dancing. Enquiring for some persons to whom I had letters, I stepped into several open doors, and found the stores open, and sales making, and saw clerks busily employed writing up their books in cotton stores; was informed that the theatre is open every sabbath evening, and generally crowded." While David remained in this dismal region he laboured with his accustomed energy, losing no opportunity of doing good to the souls of men. "Last week," says he, "I travelled in the stage, night and day, from Monday four o'clock until Thursday five o'clock evening, and felt no inconvenience. My sabbath in New Orleans was spent thus—sabbath school; heard three sermons, and addressed the seamen for three quarters of an hour. In Mobile; visited two sabbath schools, addressed one; heard two sermons; one white and one coloured man; talked with some of the coloured people in private. In Montgomerie, heard one sermon; addressed two meetings; visited a sick man and three murderers, and two other men in prison, and read and talked to them. In Augusta, rode to a sabbath-school about two miles off; visited from house to house; addressed the school and parents for nearly an hour; in the afternoon, addressed for an hour about 150 persons of colour; and in the evening talked to about 800 white persons."

While the state of things in New Orleans deeply grieved David, yet they did not discourage him. Having heard a Mr. Class preach on the sabbath, a very exceptionable sermon, David happening to meet him on the Monday, frankly talked with him on the sub-

ject. He also proposed a meeting on Thursday evening for special prayer to God for the outpouring of the Holy Spirit upon New Orleans, and for the revival of his work in that place. On the afternoon of Tuesday, he met Mr. Warren, Mr. Aikman, Mr. Winslow, Mr. Clark, and Mr. Hussey, and conversed for an hour or two with them upon the subject of missionary effort in that city. On the following night, after sermon by Mr. Clark, "a meeting was held upon the subject of forming a city mission; but they managed the business very ill, and nothing efficient was done." David, however, was not to be trifled with, and going next night to the Presbyterian prayer meeting, he addressed it on the subject of prayer and effort, and submitted three resolutions, forming a New Orleans City Mission, fixing its constitution, and nominating a committee. These resolutions were adopted. This was a period of some interest in the history of this wicked city. Within a few weeks, four ministers, a Methodist, a Presbyterian, a Baptist, and a Congregationalist, had arrived, and were at work, and last of all came the Founder of City Missions.

David draws a dreadful picture of the mortality, as well as of the morals, of New Orleans. Young men were dying off in groups, from profligacy and neglect during sickness. The poor Irish labourers perished in immense numbers. They could earn as much in two days as sufficed for drinking the other five; sickness soon followed, and death closed the scene! "Slaves," says David, "are here sold from 300 to 500 dollars. Mr. Paulding's boy, as he calls him, a handsome black, of twenty-three or twenty-five, near six feet high, cost 600 dollars. How painful the thought, that fellow

immortals should be bought and sold like bullocks ! Still, as to outward circumstances, they are more comfortable than the poor Irish !”

Leaving New Orleans, David proceeded on his return to Mobile, Montgomerie, Augusta, Savannah, and Charleston. In New Orleans, Augusta, and Charleston, City Missions were formed, and David everywhere received the utmost kindness and hospitality. From the time he left New York, he had not required to sleep one night at an inn. He passed through the Creek nation, where he experienced generosity even from the Indians, a number of whom came to the assistance of the stage-coach, and brought it out of a swamp into which it had run. “Slavery,” says David, “is indeed a great curse to this part of the land ; I have witnessed much and heard more of its abominations ; but I have had several opportunities of addressing the poor slaves, and commending to their notice Him who makes the captives free. I have been astonished and delighted to find so many of the coloured people pious. In a coloured church in Savannah, there are 1000 members ; in another, 2014, both Baptist churches.” Passing through Elizabethtown, New Brunswick, and other places, he arrived on March the 5th at Princeton, of which he thus speaks :—

“Yesterday, I heard Dr. Alexander preach a soul-refreshing sermon from these words :—‘ I, if I be lifted up, will draw all men unto me.’ What feasts heaven will furnish, when we shall see Him, of whose character and love it is so pleasing here to speak ! I must be more holy and heavenly-minded ; I must walk more with God in secret prayer. When in secret prayer, I always feel pleasure more or less ; why am I so sel-

dom there? I take you and dear David with me. In the afternoon and evening, I heard Dr. Edwards preach upon temperance. I supped with Dr. Miller, one of the professors, who is a correspondent of Mr. Ewing's. Professor Hodge, with whom I stop, is a pleasant, pious, and very intelligent man; he has travelled a good deal on the continent, and seems deeply interested in John Parnell; he often speaks of him, and greatly regrets his having gone to Persia. Mrs. Hodge is one of the easiest and most pleasant women I have met with for some time; they have three children; they are the father's idols.

"On Monday, at four o'clock, I addressed about 100 students of theology upon the subject of City Missions; and at the close introduced the Young Men's Society. I have not felt more embarrassed in speaking for a long time, arising, I presume, from the sinful fear of man; the professors as well as the students being present, I was apprehensive, that, instead of benefiting the cause, I might prejudice the audience against the plan submitted to their consideration and for their adoption. However, I had even a fresh proof that God works by our weakness, and takes to himself all the glory. May it ever be ascribed to him! When I had finished, Professor Alexander, who presided on the occasion, offered to give me letters of introduction to the various places to which I was bound, and furnished me before my departure with five; several of the young gentlemen came around me, asking if I was going to this, that, and the other place, and offering me letters. One of them gave me an open letter to his father, a minister in the west, to be delivered or not as I had opportunity; and he took from me a promise

that, if I went to the place, I should make his father's house my home. In this letter, he says, 'The faculty and students of the seminary were privileged to hear Mr. N. this afternoon, relate a number of facts in development of his system. For myself, I may say, that seldom have I listened to any thing which has taken such a hold upon my feelings. I believe this is the sentiment of the students generally. Such a mission as Mr. Nasmith proposes, you need, and *must have* in Lexington; and if they cannot procure an agent more suitable to their purpose, tell them your second son is at their disposal, after next fall. May God bless our dear brother in his efforts, for I do believe they form an important link in that chain which is to bind the whole earth to the Saviour.'

"In the evening, I attended the monthly missionary prayer meeting; at the close of the meeting, several of the young men came to me, requesting, on behalf of themselves and some more of the students, that I should meet with them again before my departure, which I agreed to do.

"Upon the 8th at nine o'clock, morning, I met with perhaps fifty or sixty of the students, with whom I spent nearly two hours. Our intercourse was interesting, and I hope, useful. One of the young professors, and forty-eight of the students subscribed themselves members of the Young Men's Society. I visited the Grave-yard, and saw the burying place of five of the presidents of the Princeton College: the inscriptions upon the stone I had not time to take off; my guide promised to do it for me, and forward them.

"I left Princeton at three, and reached Trenton about six o'clock; called on Mr. Alexander, son of

Dr. Alexander, who immediately after tea started, and in an hour had some of the principal men of his church convened. After prayer and conversation, they united in a mission.

“Upon the 9th, at eleven o'clock, met with about fifty ladies, to whom notice had been sent that morning, before whom I brought the subject of the mission. At half-past five o'clock, I sailed for Philadelphia, where I arrived about nine o'clock the same evening.

“Thursday, 10th.—Waited upon several ministers; made arrangements for a meeting on Saturday afternoon. In the evening, attended a union prayer meeting; six or eight ministers were present, and took part in the exercise; I was called on to pray and say a few words. At the close of the meeting, as the people were departing, the ministers were requested to pray for a woman present, whose mind was under deep conviction of sin; eight or ten more desired to be prayed for. One of the ministers and I prayed, and after some conversation with the distressed in mind, we retired about ten o'clock.

“Friday, 11th.—Went to a prayer meeting at half-past five o'clock this morning; several persons had met at five; it was an interesting season. I find the Spirit of the Lord is moving upon the waters here also. There are three missionaries employed in this city; a Baptist, a Presbyterian, and an Episcopalian. All of them are, I trust, holy and useful men. You will be astonished, as I was, with the fact that the president of the association, which supports the Episcopal missionary—who is indeed a spiritual and devoted servant of the Lord, and *very* useful—is a Roman Catholic. He contributes sixty dollars a year towards the mis-

sionary's support, and gives ten dollars a month to his poor's purse.

“Saturday.—Dined with Dr. Skinner, in company with a gentleman from Rochester, who gave a very interesting account of the revival there. At four o'clock, attended a meeting of about thirty gentlemen; the Rev. Mr. Boyd, Episcopal minister, took the chair. After my statement, it was moved by the Rev. Mr. Patterson, and seconded by Dr. Skinner, that it was expedient to form a City Mission for Philadelphia, similar to that in New York. The constitution was moved by Mr. Patterson, and seconded by Dr. Ely. A committee was appointed, and after prayer we adjourned. Thus a Philadelphia City Mission has been established; oh! that God may bless it abundantly!

“Sabbath.—At nine o'clock visited a school of from one to two hundred boys, afterwards a school of an equal number of girls; and from that went to a school of young women. The Lord assisted me in delivering a few words of advice to each. At half-past ten, heard Mr. Bedell, Episcopal minister, with satisfaction; at one o'clock, visited a school of coloured people, and talked to them; perhaps 120 persons were present, some old and some young; all very attentive; visited and addressed the infant coloured school. Went to a female school, the teachers of which are respectable, and all professors of religion. Went to a boy's school, and addressed them—very attentive. Heard Dr. M'Auley, an Irish minister, who studied in Dublin, preach in the afternoon; was much instructed; we got food from the word. In the evening heard Mr. Perry, a Baptist preacher.”

In no place, perhaps, was David's reception more cordial than at Philadelphia, whither Mrs. Nasmith and the child also proceeded, and arrived about the end of March, and remained till the end of June, when David and his family took their final departure. During the period of their sojourn here, David, in addition to great activity in the city, visited other places, and made a tour of thirty days to the south, visiting eight towns, and forming six City Missions and six Young Men's Societies. Preparatory to this enterprise, the following document was prepared and presented to the Philanthropist.

"Philadelphia, May 16th, 1831.

"The bearer of this, Mr. David Nasmith, from Scotland, has for some weeks been occupied in our city, in the promotion of a City Mission, and other benevolent plans; and we feel thankful to God that his labour has not been in vain. The infinitely important object to which he so cheerfully devotes his whole soul, must commend itself to the Christian world.

"May the blessing of Heaven attend him in all the way of his pilgrimage, and render him a blessing to every community through which he may pass! And, finally, may he and his labours be graciously accepted before the throne, through the Beloved, the Lord and Saviour Jesus Christ. Amen, Amen.

"CHARLES HOOVER, Pastor of the First Presbyterian Church of Southwark; STEPHEN H. TYNG, Rector of St. Paul's Church, Philadelphia; JOHN L. GRANT, Pastor of the Eleventh Presbyterian Church; JACOB C. SEARS, Pastor of the Second Reformed Dutch Church; GEORGE A. SMITH, Editor of the Episcopal Recorder; G. T. BEDELL, of St. Andrew's Church, Philadelphia; THOMAS

H. SKINNER, Pastor of the Fifth Presbyterian Church, Philadelphia; THOMAS G. ALLEN, of the Protestant Episcopal Church; WILLIAM BACON, of the Presbyterian Church; G. B. PERRY, Pastor of the First Baptist Church, Spruce-street; H. M'AULEY, Pastor of the Tenth Presbyterian Church.

“ Philadelphia, May 17th, 1831.

“ At a meeting of the Board of the Philadelphia City Mission, it was resolved that the Chairman be authorised to sign the above.

“ THOMAS G. ALLEN, Chairman.”

Immediately on receiving this document, David set out on his journey to Baltimore, and of his labours there the following is his own account.

“ Before six o'clock we went to the house of the Rev. Mr. Brackenridge, who had been looking for my arrival for many weeks, and he constrained me to tarry until this morning, in Baltimore, with him. On Wednesday afternoon, I attended a meeting of about twenty ministers and laymen, called especially to consider the subject of a City Mission. All present seemed to think that such a mission was required, and might be useful. A committee was appointed to bring together a large number of persons to organise a society. That committee has fixed upon to-morrow afternoon, and, I trust, a City Mission will then be formed. I spent the greater part of yesterday in dividing the city into sixteen districts, and the fifth district into sixteen sections, together with other arrangements for the proceedings of the brethren when they are organised. Three or four of the ministers have already said, that they will take a district each, and two students (from Princeton) will go to work

immediately, in the fourth and fifth districts, and commence the work, during the six weeks of their vacation. Mr. Brackenridge says, that he will consider the cultivation of the fifth district as part of his pastoral work, and that he will consider 500 dollars of his salary from his people as given to him for this service. He seems much engaged in the work. The Rev. Mr. Nirens and the Rev. Mr. Brackenridge speak of the Young Men's Society as one of the most important institutions in the country; and they are determined, during my absence, to put things in train for the formation of an efficient society of this description.

“ It gives me pleasure to be able to say that the foundation-stone has been laid, in five prayers and the passing of three resolutions, (we trust, in accordance with the will of God,) for the salvation of the coloured inhabitants of the United States of America. Last night a few pious young men met, and after spending some time in offering up four prayers and reading appropriate portions of Scripture, we organised the American Young Men's Missionary Society. May the Spirit of the living God be eminently in the wheels of this mighty machine, which embraces two millions of immortal souls residing in America, a very large portion of whom are, indeed, in slavery to man and the devil! Poor Africans! O that millions of them may come to Jesus, and be blessed with the liberty which he gives! We closed this meeting with prayer; truly, it was good for us to be there; at least, I felt it to be so to my own soul. I was drawn out in behalf of that important, because numerous and awfully neglected and despised people.”

David next pursued his way to the city of Norfolk,

where he found things very dead among the churches; but still he made way. He says, "I found some good Scotchmen, but too like those in Glasgow." They were cold and calculating; he had two meetings with a few men, who heard him patiently and promised to take the subject into consideration. Here, however, as everywhere, he found more encouragement among the other sex. He met with about twenty ladies, and suggested to them the propriety of the ladies supporting one agent, and the gentlemen a second; before they separated, seven ladies undertook, each, to raise twenty dollars. One lady agreed to give twenty dollars, making, in all, 160 dollars. One lady agreed to board an agent for six months, and another agreed to board an agent for twelve months; and thus the work obtained a footing. He next formed a Town Mission and a Young Men's Society, in Richmond, and proceeded, in succession, to George Town, Alexandria, and Washington, where Missions were formed; after which, about the tenth of June, he returned to Baltimore, on his way back to Philadelphia, whence he proceeded with Mrs. Nasmith to New York.

CHAPTER XVII.

Address to James Connell, Esq., Montreal—David leaves New York for Canada—Arrives at Montreal—Letter of Mr. Gilmour—Summary of David's operations—Moral influence of his journeys—Resolves to return to Europe—Contemplated settlement in London—Views of revivals—Peculiar state of David's mind—His means of pecuniary support—Reasons for declining a salary—Amounts contributed to David's support from various countries—Remarks.

TO JAMES CONNELL, ESQ., MONTREAL.

SIR,—Among David Nasmith's Canadian friends, you occupied the first place. His papers and correspondence show the strong and affectionate respect in which he held you; and the following document, drawn up and signed by your own hand, and accompanying a little purse of gold, presented on September the 28th, 1831, demonstrates that the respect was reciprocal.

“Considering it as an especial manifestation of Divine favour that God, in his wise providence, directed the steps of our esteemed friend, Mr. David Nasmith, to this part of the world, to be the honoured instrument of forming and commencing several plans of usefulness, the beneficial effects of which, we hope, will be experienced by ourselves, the rising generation, and many yet unborn; we are desirous of expressing our gratitude to the Giver of all good, and our love and affection to Mr. Nasmith, by contributing our mite towards his travelling charges,

whilst prosecuting his benevolent designs, which have so much for their object—Glory to God, and goodwill to man.”

Knowing his personal excellence, and his useful activities in Glasgow, you stood forth at once to acknowledge him as a brother, on his arrival in Montreal. To you, therefore, this chapter is inscribed, in memorial of your joint friendship.

LEAVING New York, David proceeded to Canada, and in the second week of August reached Montreal, where he appeared with considerable advantages, there being a number of Christians and some excellent ministers there, to whom his character and object were both well known. On his arrival he received from Mr. Gilmour, the Baptist minister, the following cordial greeting.

“Dear friend Nasmith,—At a very late hour I sit down to write you a few lines. I need not say I wish you much success in the work in which you are engaged. As far as I have made myself acquainted with your system, and with the condition of these provinces, it appears suitable to them; but I am so much an advocate for things being done with energy, that unless the matter be taken up with spirit, and carried on with power, I wish you may not be able so much as to commence it. For as flint is supposed to contain what is called latent heat, I do think that Montreal contains a good deal of latent energy; we want some steel, and then a little concussion, and who can tell what a fire we may kindle in these Canadas? such a fire as will, by the intensity of its heat, make even the cold-hearted men of Laodicea perspire!

“But to speak without a parable, I think the system

will work; and were it not that I have to leave town to-morrow morning at four o'clock, I should have been glad to attend your intended meeting of to-morrow evening. My name can be of very little service to you, well nigh a cipher, though I am far from thinking myself so; perhaps were you to call on the following friends, they might be induced to take some interest in the matter, and should mention of me be made, you are at liberty to say, I heartily concur in the object. * * *

Should you remain in town over Lord's day, you might spend the forenoon with my people. Of course it is a matter of no importance to me, and shall be none to them, whether you take a text or not. I should like you to do this were it convenient to yourself; but I am now becoming very sleepy, and must bid you good night. Peace be with you, and may we get to heaven at last." David agreed to take the sabbath morning service.

Our philanthropist has now reached the limit of his purpose, and we are enabled to glance over the mighty expanse of his laborious pilgrimage, and to form a general estimate of his travel and toil. He has visited forty cities and towns of America, and two of Canada. In the States he has been instrumental in forming sixteen City Missions; the American Young Men's Society, and eight or ten auxiliaries to it: to which must be added, several associations in behalf of coloured people, and also various benevolent associations for supplying the temporal wants of the poor. In Canada, he visited Quebec, Montreal, St. Andrew's, Fox's Point, New Glasgow, Kingston, Buffalo, and York; forming among them in all fifteen societies. These are matters of fact; but there is another view of David's labours, far more difficult to be estimated, and in its results, perhaps, far more important. The moral influence he exerted on a multitude

of the moving and leading minds of the Christian church. Who can calculate the sum of this influence? Who can estimate the effects which may flow from it for centuries to come?

It is a circumstance worthy of particular notice, that before David left Montreal, he had made up his mind immediately to return to Europe, and to settle in London. On the 12th of August, he wrote as follows to his parents :

“I found it was becoming necessary for the health and comfort of Mrs. N. that I should settle somewhere, and seeking an extensive sphere of action, gave her the choice of New York, Paris, or London. She chose the latter. We may go to Paris for a short time, but not to reside there. It is my intention to go as a missionary at large, seeking to establish City Mission Associations in various districts of that great city : to form societies for training young men to habits of moral and intellectual improvement and usefulness to the church and the world ; and with the knowledge of men and things that I have acquired, to direct my energies in that way that may most contribute to the advancement of the glory of God and the good of men in Europe, Asia, Africa, and America, especially the first and last. As to support, it will be necessary to have a certain annual income for the ease of mind of my partner in life ; and this, I expect, the Lord will provide by means of those who feel the importance of such a missionary being settled in London.”

In a letter to a friend, in Scotland, of four days' later date, he thus enlarges upon this idea in a manner which finely illustrates his truly noble and Christian feelings. “I might have had many situations in this country, had I thought it duty to settle here, that would have yielded a very comfortable living ; but believing that, under God,

I may be more useful in London, than in any other city, I purpose going thither; and the course which I have prescribed for myself, being in accordance with my habits and pursuits, I trust I shall be more useful in it, than in any other more settled or defined sphere. The course, as you know, that I have pursued, has not been to find a living, but to find work of the kind that would most promote the Master's interest; and in doing this the Lord has been faithful to me, inasmuch as I have always had, up to the present, what was necessary for myself and family. Now, however, as I must once more take to housekeeping, the housekeeper will require regular supply; and for this I must, under God, trust to those who know my past mode of life, and approve of such an agent being settled in the great city. Missionaries are sent to many distant lands, and it may be that I may be instrumental in sending not a few by my efforts in future as in times past. Now there are, I presume, from one hundred to one hundred and fifty individuals wholly engaged in the Lord's service who were not so before in consequence of my feeble efforts. How true have I found that statement, 'Through Christ strengthening me I can do all things.' Yes, I can and will trust him for all that is to come, as for the past, and the past shows that he is a faithful God. O to be permitted in future to be more extensively useful than I have been in times past. Praise the Lord, my dear friend, with me now, and through eternity we shall together show forth his goodness."

The subject of Revivals has not yet been noticed. The following is David's deliberate judgment concerning these great spiritual movements, and it is, perhaps, not far from the truth. William Ward, of Serampore, no

mean judge, came to the same conclusion :—" I have been present in the midst of some of them, and can truly say, that God was present of a truth ; although, in some instances, we had much more smoke than was at all necessary. Still I understand from Professor Goodrich, that, within the last twelve months, about eighty thousand souls have been hopefully converted to God in the States. In New Haven alone, there were near to one thousand ; of these, one hundred and twenty were young men in college ; these, together with the students of theology in this college, I had an opportunity of addressing upon the subject of City Missions, &c. Next day two pious young men, of property, who had just finished their literary course, and were about to enter upon the study of theology, preparatory to their going to a heathen land as missionaries, called on me to know if, by going to Scotland to study theology, they could acquire the elevated standard of piety of which they had heard the night before. I told them that it was unnecessary for them to go from home to find that, and the way to get it was, to walk with and work for God. In Hertford, I found *ninety young men* recently converted, and added to three churches ; these meet weekly among themselves for prayer. I attended one of their meetings and addressed them. Is not the Lord going to do some important work, when he is bringing in so many young men ? How important that the energies of young men should be properly directed, and that they should be trained to action ! It is to the young men, who are strong, that the church is to look for the carrying forward of the present noble work which the Lord is doing ; the fathers will soon retire ! O how much depends, under God, upon young men !"

By the time that David had completed his vast tour through America and reached Montreal, it might have been supposed that his stock of spirits had been well nigh exhausted; but it was much otherwise. His love, power, and zeal, seemed to gather strength with his progress. An entry, dated August 12, 1831, runs thus:—"The time of my departure draweth nigh, and I hasten home to cast at the feet of my adorable Redeemer the crown of glory which he has bought for me with his precious blood, and ascribe, through an endless eternity, all the praises and the glory to him, through whose grace strengthening me I have been enabled to conquer the devil,—subdue my own sinful lusts,—place the world, its fortunes, its honours, its trifling toys, beneath my feet,—saying, Thou art unworthy the affections of a heaven-born soul. O for more of heaven in my soul! I am not yet free; I would soar, and mount, and fly, on wings of love, to Jesus' seat, and praise and serve him still. O will he suffer an heir of hell—prouder than Lucifer—to lie at his holy feet, and to adore that matchless grace that conquered? Calvary! here is the charm—a bleeding Saviour! Once did I thither look, but peace I found not; but now 'tis nowhere else. Precious Saviour, my song shall be of thee! Thy Spirit aiding, leading, urging on, I have gone from shore to shore, from town to town, from city to city, from country to country,—counting nothing too dear to part with, no suffering too great to endure, to meet thy people and urge them on to action in thy holy cause; and how hast thou been with me; a mouth and wisdom thou hast been to me; my provider! my corrector! Yes, thy sweet humblings, when this vain spirit would forget thee, and be disposed to say, See what my hand hath

done ! How have I spurned the restraints of men who would call me fool and madman, and twine around me their silver and golden cords of ease and rest ! Be gone, ye tempters ! I glory in my folly ! Come, Lord Jesus, fit me for my work and my reward ! I want to speak of thee ; help me—help me ! Work in me and by me mightily ! I must not, I cannot trifle.”

It is now time to inquire under what pecuniary guarantees the Philanthropist commenced this great pilgrimage, and by what means he was supported during its prosecution. He states his own case in the following terms :—

“ If the question is asked, How do you expect to live in America, seeing you have not means of your own towards the support of your family, and the payment of travelling expenses ?

“ My answer is, The Lord Jesus has commanded me to seek first the kingdom of God and his righteousness, and promised that all things needful shall be added. And he has said further, in the same sixth chapter of Matthew, ‘ Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on.’ I have for many years been enabled to seek first the advancement of the kingdom of God, and his righteousness in the earth, and have hitherto experienced God’s faithfulness in affording me not only the necessaries, but many of the comforts of life, and I cannot now entertain the thought that he will forsake me if I abide faithful. If it be further said, that we are to use means to obtain support ; my answer to that is, We are ; and, when necessary, I will do so ; but being fully persuaded in my own mind, from ample evidence, that I follow the Lord in the particular course which I

am now pursuing, it will be time enough for me to begin to doubt supply, and to seek after it, when it becomes necessary. I live by the day, not by the year; hitherto God has brought me supply,—I believe he will still do so, and I am not afraid. The silver and the gold are the Lord's. He has the hearts of all in his hand, and it is an easy matter for him to tell one of his stewards when supply is required, 'David Nasmith wants your help;' and if one steward should not consider his wants, God may incline another to do it; and if all the stewards should prove indifferent, or become weary, the Lord will provide; yes, we shall not forget the barrel of meal and cruise of oil, the manna for forty years, and the employment of a raven to feed a servant of the Lord, when it was necessary. If these things are called miracles, and I am told that the age of miracles has ceased, and I have no right to expect them, I reply, past experience of such miracles, or, rather, God's faithfulness to his promise, in providing my bread and water, has been too precious to deprive me of my privilege in looking for a repetition of them."

In addition to the scriptural grounds alleged for the course pursued, David thus defends it on the score of policy:—

"Reasons why David Nasmith declines accepting salary from any society in America, whose business he may, for the time being, be engaged in forwarding.

"1st. That his design in visiting America is to serve the Lord in those departments in which his providence may point out as most fitted to advance his glory on an extensive scale; to bind himself to no system; but to act in every place which he may visit according to the dispositions or local circumstances in which the Chris-

tians he meets with may be placed. Leaving himself thus at liberty to do good unto all as he has opportunity, and in every possible way, he is of opinion that he may be most serviceable to the cause of God, for the advancement of which alone he desires to live. He feels induced to pursue this course, not only because, from many years' training, he has been made to know what, under certain circumstances, may be done, and may not be done, and have to overcome difficulties; but because he has made trial for two years past of the course, and has been enabled to effect much more than had he pursued any specified plan, however excellent, which could have been devised by men eminent for wisdom, learning, piety, and prudence.

“2nd. Not only because he wishes to do much himself, but to induce *many* to labour more abundantly, which he can the better do by proving that he acts not the part of one who performs his work for the sake of the emolument attached to his office, but from a single eye.

“3rd. Because union with a society, in the way of receiving emolument from its funds, binds to an adherence to the principles and plans of that society, and support is given in virtue of the performance of certain specified duties.”

It requires some courage, as well as much piety, to commence such a life of faith in this iron age; not only can few do it themselves, but there are not many who can believe the possibility of its being done by others. A worthy member of the family of God thus writes from Canada:—“Mr. Nasmith engaged in all his plans with so much ardour, and prosecuted them with so much assiduity, that he greatly surprised us; but what was my astonish-

ment, when I learned that he was not supported by any society, but depended entirely on the providence of God; his heart's desire being to do good to all mankind, especially in whatever regarded their highest interests! When I mentioned his dependence on the goodness of God, and the love of his people, to some of my friends, they would scarcely believe that so strong a case of self-denial could exist." This is perfectly natural; we have difficulty in giving credit to others for more virtue than we ourselves possess. It is instructive to inquire how far the result justified the confidence of this most single-minded man. He recorded the facts with the utmost care, and the matter stands thus: From May, 1828, when David left his native country for Ireland, and commenced his life of faith and labour of love, till December, 1831, being a period of three years and seven months; the following were his receipts and disbursements:—

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
Received from a friend			Paid on account of		
in England . . .	10	0 0	England . . .	8	8 0
Do. friends in Scotland	97	9 0	Do. do. Ireland .	366	6 0
Do. do. Ireland .	216	6 0	Do. do. Canada .	25	15 0
Do. do. Canada .	16	8 6	Do. do. United		
Do. do. United			States . . .	271	4 0
States . . .	98	15 6			
Receipts minus . .	232	14 0			
	671	13 0		671	13 0

In the history of respectable travelling was there ever economy like this? These disbursements include all the charges of the philanthropist and his family for house-

rent and keeping when in Ireland, board in America, two passages across the Atlantic, and his personal expenses at fifty inns in Ireland, six in England, eighteen in the United States, and three in Canada; also the charges for coaches and steam-boats, in visiting upwards of 120 cities, towns, and villages. The hospitality of Christians, however, it ought to be stated, contributed greatly to lessen the charges at inns. The item of expense in Ireland likewise includes £40 of loss on furniture, sold by public auction, prior to embarkation for America.

This is the summary; but justice, both to individuals and countries, requires that we should set forth the particulars, which are as follow :

ENGLAND.

	£	s.	d.
John Puget, Esq.	10	0	0

SCOTLAND.

Miss Oswald, of Scotstown	55	0	0
James Sword, Esq., of Anfield, Glasgow	10	2	0
John Turner, Esq., and friends, do.	10	0	0
A friend, per Duncan Macfarlane, Renfrew	5	0	0
William Cunningham, Esq., Lainshaw	5	0	0
David Stow, Esq., Glasgow	2	2	0
Mr. David Smith, do.	2	0	0
William M'Gavin, Esq., do.	1	0	0
John Wright, jun., Esq., do.	1	1	0
Andrew Mitchell, Esq., do.	1	1	0
Patrick Playfair, Esq., do.	1	1	0
Mrs. Robert Dickie, jun., do.	1	0	0
John Wilson, Esq., do.	1	1	0
Mr. Thomas Wilson, Glasgow	1	0	0
A Friend	1	1	0
	97	9	0

IRELAND.

	£	s.	d.
John Parnell, Esq., Dublin	66	6	0
Rev. James Carlile and Friends, do.	40	0	0
James Blackwell, Esq., and Friends, do.	25	0	0
W. C. Hogan, Esq., do.	10	0	0
Miss Lane, do.	20	0	0
A Lady, do.	10	0	0
Edward Cronan, Esq., and Friends, do.	35	0	0
Lady Henry Moor, of Moor Abbey	10	0	0
	216	6	0

CANADA.

	doll.	cts.			
James Connell, Esq., Montreal	20	0			
J. D. Witt, Esq., M. P., do.	10	0			
H. Dickenson, Esq., do.	10	0			
Cyrus Brewster, Esq., do.	10	0			
Peter Freeland, Esq., do.	5	0			
Y. M. S. District, B. do.	9	0			
Per order of Mr. Christie, do.	2	0			
Do. of Mr. Milne, do.	2	0			
Received by the hands of Mr. Connell	68	0	15	6	0
William Snowden, Esq., Bell River.	5	0	1	2	6
			16	8	6

THE UNITED STATES.

Friends in Philadelphia, per Rev. T. G. Allen	195	0
Miss Sawyer, do.	5	0
James N. Dickson, Esq.	5	0
A Brother, per J. Wheelwright, Esq., New York	25	0
John Wheelwright, Esq. do.	10	0
Ditto from friends	46	0
Mrs. Bethune, New York	50	0
Cornelius Paulding, Esq., New Orleans	5	0
Friends in Augusta	10	0

	doll.	cts.	£	s.	d.
Joseph Cumming, Esq., Savannah . . .	12	0			
Charles M'Intyre, Esq., Charleston . . .	20	0			
Horatio Levet, Esq., do.	20	0			
N. Smith, jun., Esq., Hartford	2	0			
Friends at Saratoga	17	0			
Ditto at Richmond, per Mr. Samson	17	0			
			439	0	98 15 6

Such was the result; and surely, among those who judge by appearances, it is not likely to produce a frequent imitation. In Ireland, he spent £366 6s., and received £216; in the United States, he spent £271 4s., and received £98 15s. 6d.; in Canada, he spent £25 15s., and received £16 8s. 6d. In this matter, Scotland appears to advantage; while she contributed about one-fourth of the whole, she was deriving no benefit from his labours; on her part, therefore, the contribution was bounty; on that of Ireland, the United States, and Canada, it was debt. The receipts are minus £232 14s.; and had it not been for the Scotch contribution, the deficiency would have been £330 3s., or almost one-half of the entire expenditure; a fact which most impressively demonstrates the peril of such experiments.

All things considered, Ireland performed its part tolerably well; and we must not deal unjustly with America. The wonder is, not that so little, but that so much, was done in that country. The facts of the case were not generally known to the Christian friends with whom David associated, and who everywhere loaded him with kindness. He was in appearance a gentleman, and by most it was undoubtedly and naturally assumed that he was a man of property, to whom the offer of aid might be considered an affront. By David no proclamation

was made either of his plan or of his poverty ; all discoveries on this head were either the result of accident or of interrogatory ; hence it were most unjust to tax the Christians of America for not supplying necessities of which they were ignorant. Had the true state of the case been known to them, they would undoubtedly not only have defrayed handsomely all his expenses, but have sent him back with a recompense for his work of love. In this case the doctrine of providence was not fairly dealt by ; for providence acts not by the ignorance, but by the knowledge of the faithful. As omniscience is not the attribute of man, he is not bound to fulfil duties which require its exercise.

One thing is clear ; here is Christian philanthropy of the highest order, and such as the world but seldom sees. Here is a man with talents and energies, which might have conducted him to fortune, devoting to the pursuit of benevolence nearly four of his best years, labouring all that while, encountering some trials and many dangers, without fee or reward, and returning to his native country poorer than he went forth by £232 14s., constituting nearly the earthly all of himself and his invaluable partner ! Is this nothing ? The couple who could do this must have been in earnest ; they might be mad ; but they surely could not be mercenary ! If in this example there is no magnanimity, where shall we find it ? The least that can be said is, that such a pair would have been meet companions of the apostles ! Is it possible to say more ?

CHAPTER XVIII.

Address to Miss Oswald, of Scotstown—Return to Scotland—Health of Mrs. Nasmith—Labours in Scotland—Visits to Dublin and proceedings there—Sets out for France—Curious scene at Boulogne—Letter of S. V. S. Wilder—A sabbath at Boulogne—Arrival at Paris—Description of public walks—Solemn reflection on Parisian gaiety—Labours of the Rev. M. Wilks—Mr. Levitt's kindness—City Mission formed—Sketches of character—Visits Havre and forms a mission there—Arrival in London, and report upon inquiries—Return to Glasgow—Scottish proceedings—Resolves to winter in Glasgow—Great perplexities about removal—Resolution to remain and open the "Christian and Philanthropic Agency House"—Objects of this house delineated—Failure of the experiment—David becomes secretary to the Continental Society—Great pecuniary embarrassments—Beautiful letter of consolation to Mrs. Nasmith—David avows a change of sentiment on the subject of baptism—Society formed to send him to London—Returns to Glasgow—Remarks.

TO MISS OSWALD, SCOTSTOWN.

MADAM,—You were the first of your class in Scotland to discover the Christian worth and moral greatness of David Nasmith—a circumstance which you may well consider both an honour and a felicity. He had the happiness, at an early stage of his philanthropical career, to win your confidence; and while you displayed your regard for him, through a series of years, by deeds of substantial kindness, you amply proved that gratitude was a chief element of his noble nature. Through life you were the object of his utmost esteem. He believed in the sincerity of your friendship; he knew your interest in his personal and domestic happiness, as also in his public labours and Christian usefulness. Amid all his toils and travels, you seem scarcely ever to have been a day or an

hour together absent from his mind. Up to the time of his arrival in London he wrote more to you than to all his other correspondents united. His letters to you alone would have formed no meagre record of his life. You have much reason, Madam, to congratulate yourself on the rare privilege of having been the fellow-helper of such a man as but seldom arises in the church of God. You have indeed been greatly the gainer by the connexion. In return for your unwearied benefactions, he gave you all he had—his fervent prayers! An apostle could have given you no more. Nor is this all: he has communicated to your name a lustre, which it could never have derived from your fortune. In the presence of such men, mere rank sinks into insignificance. Tried by the New Testament, not an aristocrat in Scotland, nor all of them united, can be compared with this humble, holy, although oftentimes penniless Philanthropist! Goodness alone is greatness; and no man *is* good but as he desires, and, to the extent of his means, endeavours to *do* good. Thus tested, who in his own day was so truly great as our departed friend? As the servant of Christ, he lived only for mankind. The faithful record of his deeds is the imperishable monument of his excellence. Not so with the man of the world, who has his portion in this life.

“Despite his pride, his power, his pelf,
The wretch, concentrated all in self,
Living shall forfeit fair renown
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung.”

DAVID, having finished his work in America, returned to Scotland in December, with the intention, as we have

already seen, of proceeding, without delay, to London; but circumstances occurred, for a time, to overrule this determination. When Mr. Nasmith went to visit the southern States of America, Mrs. Nasmith was left to winter in New York, where she enjoyed tolerable health, which, however, on her proceeding to Philadelphia, in the spring, greatly declined. With a view to its improvement, she accompanied her husband to Montreal, and received benefit from the journey; but still continued in a state of weakness. On returning to Britain, Mrs. Nasmith says: "It was my wish once more to take up my abode in Glasgow. This desire on my part caused great disappointment to Mr. Nasmith; but he yielded to it, believing, at length, that it was the will of his heavenly Father."

In this way the design of an immediate settlement in London was, for the present, baffled. But David cheerfully submitted, and endeavoured to turn the disappointment to account for his Master. The following extract from a letter to a friend in Dublin, dated February the 4th, 1832, shows that his labours at once extended to the country as well as Glasgow.

"I feel truly thankful that you and the dear brethren with you meet once a fortnight to pray for me, and the work in which I am engaged. I need your prayers, and the prayers of all the saints. My temptations are numerous and of very various descriptions; my work is great; my soul not duly alive to its infinite importance; my wisdom very limited, and my prudence scanty. Many lessons might I have learned, but, alas! I have been a dull scholar. I beseech you, plead that I may be prevented from living to myself. I find the com-

forts of a fireside, which we can call our own once more, dangerous, lest, by means of them, I be tempted to forget the Master's work. Thus far, I trust, I have been preserved. I have left my wife, in a great measure, to furnish the house as seemed meet to her. I could do it with safety, knowing her economy and judgment; whilst I have attended to the Lord's work, sometimes up at half-past four in the morning, seldom in bed after six, and not unfrequently up until twelve or one o'clock. But is not this boasting? Falkirk and Carron I lately visited. In Carron I addressed a Temperance meeting. In Falkirk, about sixteen or twenty ladies have gone to work, in their respective districts, in leaving a tract once a month in every family. The parish minister is about to employ a parish missionary, whose labours shall be directed to a given district, and the dissenting ministers are to support a second."

In the same letter he holds out the promise of a visit to Dublin, which he fulfilled in May; and in reference to which he writes as follows:—

"My health is good, although I have been very much fatigued. The societies formed since my arrival are, a Monthly Distribution Tract Society, a Maternal Association, a Young Ladies' Society, an Irish Young Men's Society, and a Dublin Young Men's Society. I hope to see a Verse Society formed, and a Young Men's Temperance Society, and probably a Christian Union Society. I have got 115*l.* guaranteed for the City Mission, and yesterday two gentlemen undertook to support a missionary in a destitute district. A number of meetings have been established for prayer for the outpouring of the Holy Spirit. I addressed a meeting on American revivals,

in Mr. Urwick's church, last Monday, and another on City Missions; there might be 300 at the first, and 500 persons present at the last of these."

Returning from Dublin and adjusting matters in Glasgow, David resolved to attempt his long meditated project of forming a society in Paris. In the prospect of this, he had brought from New York a letter from S. V. S. Wilder, Esq., dated December 1, 1831, and directed to the Rev. Messrs. M. Wilks and F. Monod, and to Thomas Waddington and Henry Lutteroth, Esqrs., of Paris, which runs thus :—

“ Christian friends,—Among the various disciples of our Lord and Saviour Jesus Christ, which it has been my privilege from time to time to introduce to your notice, there are none who have higher claims to your Christian kindness than the bearer, David Nasmith, Esq., whose untiring zeal in the cause of his Divine Master has led him to quit his native country and to consecrate the last eighteen months of his valuable life in gratuitously visiting the principal cities in the United States, and in Canada, with a view to establish City Missions; and although we shall never know, in this world, the extent of the beneficial effects which have already resulted from the pious labours of this devoted champion of the Cross, yet could our eyes now behold the thousands of immortal souls who, through the atoning sacrifice of a crucified Redeemer, owe their robes of triumph and their seats of bliss, in heaven, to the exertions of this man of God, and the thousands more of our fellow-men who, from the same source, have derived all their hopes of an interest in Jesus Christ, we should see an assembly of redeemed spirits, whose numbers would furnish motives the most powerful of which we can

conceive, to invigorate our faith and animate our efforts in the establishment of City Missions.

“Mr. N. is about to return to his native country, and he leaves our shores accompanied with the prayers and benedictions of thousands; and as he proposes soon to visit the Continent, I have much pleasure in recommending him to the particular attention of yourselves and every friend of Zion in Paris, requesting that you will furnish him letters of introduction to the different cities he may propose to visit.”

David reached Boulogne, June 30, 1832, and had not a little to amuse him as he landed. The passage was guarded by the military, and the path confined by ropes and chains, till he reached a small room, where he was examined, and, his passport being found correct, he was allowed to proceed; but, as he lingered inside the railing for a fellow-traveller, three soldiers invited him into a small room, he knew not for what purpose, but thought it might be to rest till his friend came up. They shut the door, and surrounded him, addressing him in French, of which he understood not a word. They therefore gave him the interpretation, by commencing a strict search of his person, a deed in which he assisted them. Seeing his pocket-book, they seized it with avidity, and began to examine his letters. Those that were sealed they retained, and took copies of his printed papers. The testimonials to his character, the published Outlines of his Proceedings, the constitution of Maternal, Young Men's, Tract, and other religious Societies, filled them with astonishment. They had never seen such things. There seemed little doubt that he was a conspirator! All the documents were carried into the first room by one of the soldiers, who immediately

returned, and asked David to follow. Strangers being removed, the door was shut, and David severely interrogated about the papers and letters, and again narrowly examined. Finding that he had unconsciously erred in taking the notes of introduction sealed, he instantly broke them all open. The books and papers were detained, and the letters given back. In return for all these services, David presented each of his examiners with a religious tract, "to show," he says, "that I wished *their* examination, and desiring that a message from God might reach the hearts of the soldiers." He was next taken by a police-officer to some functionary, who could not be found. The books and papers were then sent by a messenger, for examination, to the head office of police, and the name of his hotel taken. After which they proceeded to the custom-house to examine his bag. Nothing treasonable being found there, he was allowed to retire to his inn. This was Saturday. David spent an uncomfortable sabbath; but, through his introductions, having come in contact with a considerable number of persons on that evening and on the Monday, he sought their good. On Tuesday he started for Paris, where he arrived, after a dreary journey of twenty-nine hours; and, after another examination, he reached his hotel.

On Wednesday morning he walked out, and delivered his letters, and found those who were likely most to serve him, out of town. Thursday was similarly occupied till the afternoon, when, he says, "I retired to my inn, took tea, wrote and, when light failed, walked out for half an hour in the Champs Elysées, one of the loveliest spots I ever beheld, in length about a mile and an eighth, and from one to three quarters of a mile

broad. Trees planted in straight rows ; gravel walks, in excellent order, between each ; trees growing also, and in excellent order, not in the ground, but in large vessels filled with earth—the vessels painted green and blue, and standing on pillars or knobs. Many statues, (not the most modest ;) two ponds full of water, and two swans in each ; beautiful flower plats, great variety, and in charming order. At one end is the royal palace. On entering these walks, in the cool of the evening, when as before mentioned, the light had failed me to write, I was struck with the immense multitude of ladies and gentlemen promenading. There were some thousands of coarse chairs, with straw bottoms, many of which were occupied by fathers, mothers, sons, daughters, and waiters not a few, of both sexes, some of them elegantly attired, almost all very genteel.

“ In all this there was something very pleasing to the eye ; but how changed was the scene, when, through the glass of the Divine Word, we beheld them as so many butterflies, sporting around the flame—the fire that never shall be quenched, where the worm dieth not ! So far as the world goes, a company of polite, accomplished, and many of them truly amiable men and women ; but hardly any of them have an idea of the purity and holiness of the God that made them, and who constantly sustains them !—full of pride, vanity, and infidelity. Mournful picture !—sad reality ! We part this evening, but not to meet in heaven. O God, send salvation to Paris ! ”

On Friday, at twelve o'clock, he called on the Rev. Mr. Wilks. “ I had,” says he, “ about an hour's conversation with him, as to what was doing to advance the good work in Paris. The extensive circulation of the

Scriptures is truly delightful ! The British and Foreign Bible Society furnishes a good supply. Mr. Wilks seems a pleasant man. The Tract Society is doing considerable good. He has been instrumental in establishing a number of schools for the benefit of the French poor, some of which are numerous attended. He has not been able to preach for some time past, from delicate health. He has employed a number of colporteurs : and altogether, it appears, from his own statements, and those of some others, that he has been the means of doing good to some extent." In a subsequent part of the Journal this note occurs : "The Rev. Mr. Wilks does much ; employs nine colporteurs in Paris, and parts adjoining : they come to Mr. Wilks every morning, receive their instructions, and report their proceedings in writing."

David soon found his way to all the chief religious people of Paris, and received from them much kindness and hospitality. The Rev. Mr. Lovett appears to have been particularly attentive. David went to dine with him, and to meet a number of Christian friends, when, he says, "We talked over the subject of a City Mission : all were interested, and all alive. At seven the friends came, and we had tea. After tea, about eight o'clock, we surrounded the table, about twenty in all. We sung, 'Come, thou fount of every blessing.' Mr. Lovett prayed, read the sixty-seventh Psalm, and called upon me again to bring the subject of a City Mission before the meeting, which I did. Having submitted three resolutions, they were all unanimously passed. The first was, 'That a Paris City Mission be now formed.'" Others relative to the constitution, the officers, and the operation, were likewise adopted. The

thing was done in true French style. "Young Reynolds," says he, "who was brought by his parents from Dublin when six weeks old, during the rebellion in 1798, has no profession, and offers to give his whole time gratuitously to the furtherance of the object. He says he is a good beggar, and he is determined that nothing shall be wanting on his part to procure the means requisite to carry on the work. The secretary, as well as the treasurer, is a babe in Christ; but he is a man of mind, of education, of considerable intelligence, of great shrewdness, and some experience in the world. He is also without any profession, and offers to devote himself to the work. It is not many months since he was a bitter enemy to the truth, a zealous infidel, and a follower of Paine. Young Reynolds told me, speaking of himself, that, until a few months ago, he had no concern whatever for his soul; but was induced by a friend to go and hear Mr. Lovett. He was taken by his preaching, returned again and again; at length, he called on him personally, talked with him, and has ever since attended all his meetings, public and private; feels his own ignorance, but rejoices in the change. His mother told me that she had been in the habit of frequenting parties of the ambassador, where she was taken notice of amongst the gayest of the gay; but God took her daughter from her, and her enjoyment in such things was lessened. She was induced to go and hear Mr. Lovett; she found something in his preaching that satisfied her mind; still her attachment to worldly pleasures and amusements was not subdued. She longed after and resorted to them, and went to hear other preaching than that of Mr. Lovett; but in nothing but in Mr. Lovett's preaching could she find real satisfaction. She

came more frequently to hear him, until she resolved to take sittings, and has since been regular in her attendance upon his public and private meetings, and has felt much benefited. 'Now,' she said, 'I love the truth, and feel happy.' She confessed herself a babe in Divine things. Speaking of some things of a worldly kind, in which she could still find pleasure, I said that, just in proportion as we become spiritually-minded, we shall have no relish for such things. At the close of the meeting, a subscription was made in aid of the Mission, which amounted to from four to five hundred francs. Parted about a quarter to eleven o'clock. Old Mr. Reynolds said to me at the close, 'the tree [the Mission] will grow, become strong, and bear much precious fruit.' Mr. Lovett put down his name for one hundred francs per annum; Mr. Reynolds, senior, said, 'Put down my name for eighty, and my wife's for twenty francs per annum.' His wife added, 'That will not prevent me from giving my own contribution.' "

This was a happy hour in the history of David, who subjoins the following aspiration. "O my soul, praise the Lord for this meeting! Heavenly Father, do let it appear to the praise of thy rich grace and mercy in the day of judgment, that many, very many souls have been made savingly acquainted with Jesus, through the instrumentality of this institution! I ask it in Jesus' name, and for his sake. Come, come, Holy Spirit! work here in managers, in agents, in people. Provide all that is necessary, and take to thy name, Thou Three One redeeming and wonder-working God, all the glory! Amen and Amen!"

David met, in Paris, with some very interesting people, from various parts of the world; and, among them, men

of genius, learning, and piety. It is pleasing to see with what industry he availed himself of dinner parties, occasional meetings, and all other methods to advance the cause of God, and the Gospel of his Son. Before David left Paris, he saw the City Mission at work with three agents, and a subscription of between two and three thousand francs, besides a considerable sum towards a school for English children, and a Young Men's Society. Proceeding to Havre, he there held several meetings, and formed both a City Mission and a Young Men's Society. On returning, he spent a short time in London, as he had also done on his way to France, and instituted such inquiries as he thought might help to guide his future movements. The result of these was given in a letter to Miss Oswald, immediately on his return to Glasgow, in the beginning of August, which runs thus:—

“The more I think of London, it appears to me to be the place of all others that I have visited, most suited as a residence for me, on account of the facilities it presents of forwarding the Lord's work. In passing and repassing, I made it my business to talk to Christians upon the subject, and found that there, as in other places, I might lay my account with considerable opposition from those who were determined to promote their sects and parties. To proceed as I did in Dublin, I found I would have little difficulty, as I met with *a few* Christians of sufficiently catholic spirit who were ready to unite upon the broad basis of carrying the Gospel without the badge of any party name; and I am confident, from what I saw, from past experience, and the faithfulness of God, that the number who would gladly co-operate would soon be multiplied; that labourers

would be found who would give themselves wholly to the work, and that good would be done. Various societies do now exist, some of which are very useful amongst the poor; but seeking *extensive* good, there is no one of them with which I would wish to unite my energies, as they are all stamped, more or less, with a sectarian character. I attempted no new organisation, thinking it better to delay until I could sit down with them, and, from the commencement, watch over the work. My intention is to remove my family to London, as soon as the prospect of support will warrant the expense of removal. The sum of 200*l.* per annum is what the friends with whom I consulted in London, said would be as little as it was possible for me to live at all comfortably on with my family. You kindly intimated that towards my residence in London you would give 20*l.* That is the only sum I have promised as yet. It has been suggested that the friends of missions and of benevolent institutions in London, Edinburgh, Glasgow, and Dublin, might each raise a certain part of the 200*l.* I have written accordingly to persons in each place, but have not yet had answers from any. I wait to see the will of the Lord. I am determined to work, and I have no doubt that, in one way or another, the Lord will provide; and if I am allowed to work in my own, and not another's way, I believe that, under God, I shall do so with most success."

From this letter it appears that David's heart was still fixed upon London; but he was destined once more to suffer delay and disappointment. During his absence Mrs. Nasmith had been overtaken by a serious illness; and shortly after his return, she had another attack, which it was feared would prove fatal. Dr.

Moffat being in attendance, and clearly perceiving the serious effects of the last four years of travel, trial, and toil, upon her delicate frame, determined, if possible, that benevolence should do homage to humanity, and that the husband should not be altogether lost in the philanthropist, and therefore very freely spoke his mind to David, who listened with becoming attention to the remonstrance of the physician. The result was beneficial. "My dear husband," says she, "having great confidence in the judgment of our highly respected friend, resolved to be guided by it in this instance, and remain with me in Glasgow." The next extract from a letter of October the 3rd, however, shows that the mind was still bent on its favourite object.

"Since I had the pleasure of seeing you, I have been in Ayrshire, at Campsie, and other places, and had the satisfaction of seeing about sixteen new societies formed. The number of new Tract Societies formed since my return from America is about seventeen, and these together issue about eighty-three thousand tracts per month, or *one million* annually. Let us seek that God may be greatly glorified by this, amongst the other means now using to spread his kingdom. Already I have heard of some souls converted by means of these tracts. No arrangements have yet been made for my removal to London. The season is advancing, and Mrs. Nasmith seems disposed to prefer spending the winter in Glasgow. On these grounds, together with the fact that my hands are getting very full of important work, I have no objection to delay proceeding to London until spring; believing that, if spared, the works which now occupy my attention will be glorifying to God, and useful to many precious souls."

From this time, till the spring of 1833, David prosecuted his labours with his usual energy, printing tracts, promoting Revival Meetings, Young Men's, Tract, Temperance, and other Societies—toil which, although it brought much labour, yielded but little remuneration. He was at this time in a state of great perplexity with respect to the path of duty. On March the 4th he wrote to a friend: "The present is with me an interesting era in my history, as within thirty or forty days, at farthest, I must decide my future movements, so far as remaining in Glasgow or leaving it is concerned; and whatever I now enter upon will be with the intention of abiding by it." The 20th day of April was to be the day of decision. It arrived, but brought with it no light on the subject of removal. All the applications with a view to the creation of a fund for establishing him in London had failed, and the path seemed clear to his making arrangements for settling in Glasgow. On the 17th of May he thus wrote to Miss Oswald:

"After waiting now a long time, supposing that the Lord's will was that I should leave Glasgow to labour elsewhere, I have seen it to be clearly the path of duty to tarry no longer, but take decided steps towards supporting my family by my own effort. I have accordingly, after seeking Divine direction, and much anxious thought, taken premises at No. 14, Buchanan-street, rent 50*l.*; where I have six or seven apartments, which I intend occupying as committee-rooms, offices, reading-room, &c., and intend acting the part of a general agent to religious or philanthropic individuals or societies who may be pleased to employ me. The rent and taxes of these premises, and my dwelling-house, will not be less

than 80%. this year; but I am determined that no effort shall be wanting on my part, if God favours me with health, not only to meet this, but the support of my family, and the repayment of the money which I am now under the necessity of borrowing in order to furnish the premises."

This was a very false step: the public of Glasgow were not prepared for it. The project turned out to be a ruinous speculation, and yet there was in it nothing whatever preposterous or irrational. Nay, it was splendid, and at once strongly marked by philosophy and philanthropy. Nothing was wanting but a little money, and a combination of favouring circumstances, to give it an extended popularity, and render it the means of great public good. The following is David's own account of this noble scheme:

"This house was opened on the 1st of June, 1833, by David Nasmith, as a place of business for religious and philanthropic individuals and societies. It comprises two offices, three committee rooms, and a reading room, with other apartments yet unappropriated. At one of these offices, young men, of good character, from the country, or other towns, may be directed to suitable lodgings, and introduced to the Glasgow Young Men's Society for Moral and Intellectual Improvement; and such as want situations may be registered. The committee rooms are let at 3*s.* 6*d.*, 2*s.*, and 1*s.*, for each meeting, and less when taken by the year. The reading room is furnished with five American, two English, and three Scottish newspapers—all religious, except two that are local; and about twenty-five reviews, and other periodicals, with a variety of other works: charge, 10*s.* 6*d.* per annum. Mr. Nasmith intends making a

selection of two or more departments, to which he will more especially direct his personal efforts; and by suitable agency will, under his own superintendence, provide for the performance of such other business as may be intrusted to him. He has made arrangements for recording the proceedings of meetings; filling up and delivering notices; issuing reports, circulars, and periodicals; collecting subscriptions; receiving contributions for various objects, &c."

The institution of such a house, with its objects multiplied, in every great town in Britain, is a thing exceedingly to be desired. The people of Glasgow, however, did not see the matter in this light, and David was involved in most serious difficulties. Money was indispensable at the outset: of this David had little, and most of those who possessed it, while they admired the man, despaired of the speculation, and refused to advance a shilling. In February, 1834, he thus writes to his friend, Mr. Robertson:

"All my applications for a *loan* of money having proved in vain, the difficulties I have had to contend with, and may yet expect, have been, and will yet be, numerous; but the Lord is my provider. His kindness has been very great; and to him I shall look for wisdom to direct, and for a blessing on all our feeble attempts to serve him, and to live honestly in the sight of all men. My establishment, as was to be expected, will not pay the first year; but, unwilling to make other changes, we intend making trial for a second year; and my wife, who is indeed a help meet for me in my present difficulties, has resolved to occupy my principal room as a repository for the sale of ladies' work, and thus to aid me in making further trial of my establish-

ment. We wish to be in the path of duty, doing the Lord's will, and waiting the further signals of his hand."

In spite of his exertions, every day added to his difficulties ; and at length, after a trial of eighteen months, it was felt impossible further to continue the experiment. David, therefore, began to think of some method of extrication. His devoted, judicious, and long-trying friend, William Robertson, of Dublin, formerly of Carron, Scotland, the most efficient City missionary that David ever found, ascertaining his situation, and learning, at the same time, that the Continental Society wanted a secretary, set his wits to work to place David in that office. He first endeavoured to learn whether David would accept the office, and then communicated with the leading men of the committee. The result of the negotiation was, that David agreed to give the Society four months of travelling service in Ireland. On the 27th of June, having made up his mind, he wrote to his friend Robertson as follows :

"I am ready to come to Dublin on the first of July, and spend four months in Ireland, on behalf of the Continental Society, and have written to the Committee accordingly. Should it be the Lord's will that I come to Ireland next week, I shall be glad to talk with you at length. Trials, such as I never knew anything of before, either in kind or degree, have been experienced during the past twelve months, and will continue for a time yet. May they be sanctified."

The closing sentence of this extract indicates a degree of mental disquietude of no ordinary kind ; nothing but extreme affliction could have extorted from the indomitable mind of David a confession of such distress. He was exceedingly mortified at his disappointment,

and most deeply grieved at the thought of being unable to proceed to London,—a project on which his heart was so deeply fixed. Ah! he little thought that when he left Glasgow for Ireland, he was actually on his way to the metropolis of England! That such was the fact will shortly appear.

David arrived in Belfast on July the 9th, from which he wrote a pathetic letter to his affectionate wife, attaching the prices to a diversity of articles, in the event of her finding a purchaser. From Dublin, on the 12th, he wrote again to her a beautiful letter, showing that his disappointments were afflictive chiefly on her account. Happy the woman who had such a husband, and the society who had such a servant, as the man who could thus write!

“Time is passing. We have now been more than eight years travelling together. You have had much to bear with me; and it may be that I have had somewhat to bear with you. May we this night be enabled mutually to forgive each other, and may we be forgiven in heaven! I believe we are forgiven. I have just spent a precious season in, I trust, near communion with our God in secret. Through the day I had felt great hardness of heart, and must have greatly grieved the blessed Spirit; but this evening the love of Christ and of our Father in heaven has quite overcome and softened me, and I have been earnestly pleading for a fresh anointing of the Holy Ghost, for my deeply-interesting and truly solemn work. I feel that the consequences of this tour may have a very solemn bearing upon eternity with many. May I be enabled faithfully to discharge the duties of my office! Pray for me, my dear; do bear up the hands of your affectionate husband. Does he

not love you? God knows. Has he appeared in some of his moments as if he did not regard you sufficiently? Do suspend your judgment. You have been altogether ignorant of the struggles he has had when you little thought of it; when from a conviction that the Lord was with him, directing and blessing him in his attempts to serve his Master and your Master, he was led sometimes to do what he saw was acquiesced in rather reluctantly by his beloved partner. I know you have suffered privations not a few since you became my wife, (I trust, for Christ's sake,) which he knows, and which in as far as they have been borne willingly, will not be forgotten by him. I have made several changes, but only when they seemed called for. If it is his will, I shall be glad, for *your* sake, that in future they be few. O may he show you *His* will, and keep David Nasmith from taking any course that shall be in any respect different therefrom. Perfection is not to be found either in David or Frances Nasmith. Of this I am very certain, that although, for a time, we have been deprived of our good furniture and our settled home, and been as pilgrims and strangers on the earth, the time is drawing near when we shall see fewer grounds than we now do for regretting it. Yes, beloved, when we have put off this mortal, which will not be long with either of us, and meet with our dear children in heaven, what shall be our estimate of these light afflictions, when we shall see a James, a John, and we know not how many more, it may be some hundreds or thousands (I believe it will not be less), washed and made white, with their palms of victory and crowns of glory, uniting with the ransomed throng in praising the Lamb, and are told that these are the fruits of those Missions in Scotland, Ireland, Canada, the

United States, or France, that the Divine Redeemer told David Nasmith to take up his cross and go and establish. Shall we not in that day hide our heads, and regret that a murmur was ever felt for any moment in our hearts, or escaped our lips, at parting with our little all, and suffering some few privations, seeing that such were some of the fruits? Would we not rather wish that we had had ten thousand such privations to endure, if but one soul more had thereby been rescued from hell and conducted to heaven? Let us, beloved, live for eternity; live for Jesus, who died for us. I think I hear our Lord say to us, 'Fear not; be faithful unto death, and I will give thee a crown of life.' Difficulties and darkness may continue for a season, but an hour of deliverance will come. Yes, it will. Let us get up on our watch-tower, and look out, and see what he will do for us. Be patient. Be of good courage. He will strengthen thee; yea, he will uphold thee!"

In Dublin, David found his old friends all glad to see him; Mr. Tims claimed him as a guest; Miss Harris offered to lend him money; Mr. Hogan was "still the same kind and warmly-attached friend as ever;" and so were Mr. and Mrs. Carlile. David having commenced his duties as travelling secretary, prosecuted them with his customary diligence and zeal.

Towards the end of July, an event occurred in the history of David which demands special notice, from the truly Christian spirit in which he narrates it to his excellent companion. Writing her on the 3rd of August, he says—

"I have not forgotten what you said to me one evening not long since, and which, at the time, gave me real joy, bursting, as it did, a bond by which I had

long bound myself, when you said, referring to yourself, ‘If I saw it to be my duty to be baptized, I would without delay submit to the ordinance.’ You know that for many years my mind has been occupied with this subject, although neither man nor woman has been annoyed with my thoughts upon it. I have for some time past sought, and last Thursday morning, between five and six o’clock, found an opportunity, of satisfying my own conscience before God in reference to this ordinance of Divine appointment. On the day previous I had had some intercourse with a minister of the gospel who was himself lately baptized, whom, before we parted, I found willing to administer the ordinance in my case. We met, accordingly, at five o’clock in the morning, and proceeded to the river, where, with God as our witness, David was baptized in the name of the Father, the Son, and the Holy Ghost. I trust I felt the presence of Him who set me the example, and whose loving command it has been my privilege to obey. O that I may have, in its fullest extent, the thing signified in this ordinance! May I indeed be buried with Christ; may I be wholly washed; may I rise with him, and, in newness of life, live to his glory! I slept little, as you may suppose, during the night previous,—holding, I trust, sweet communion with my God, and, with shame, confessing my sin in so long delaying the performance of what I believed to be a duty. My mind since has been freed from a load which had long pressed heavily upon me, and I have felt more joy and simple trust in God since, than I had done for some time before. The evening of the same day I had a precious opportunity given me of commending Jesus to a number of young people in a boarding-school, and urging on them the

duty of immediately coming to him. Next day I also enjoyed considerable liberty in addressing a meeting in behalf of the souls ready to perish on the Continent. To-day I have had two opportunities of testifying of Jesus' love, first to the young, and afterwards to the aged. Since I came to Ireland I have had many precious opportunities of speaking of the Lord to Roman Catholics, who have listened to me with marked attention, and approval of the simple truth set before them. Pray with me, my dear, that we may meet with many of them in heaven. As touching the ordinance above referred to, I have read the published sentiments of Mr. Ewing upon the subject, and often heard them from the pulpit; I also attended some lectures of Dr. Wardlaw's on the subject a number of years ago: but, with all deference to their judgment, and of the many Christians, whom I love and esteem, who are differently minded from me in this matter, I claim for myself what I have pleasure in allowing to all—the right of private judgment, and of acting not as pleasing men but God. I have no wish to join a Baptist church, nor to leave my present fellowship, on the ground of the step I have just taken. I shall continue to hold fellowship with *disciples*, simply on the ground of discipleship, (and than this I know no other ground in Scripture,) as long as they will allow me to do so. I hope to be preserved from getting into the very narrow and contracted spirit of the many who have been baptized, who make baptism discipleship. May the Lord keep me from it! Knowing the horror which many of my Christian friends have of those called Baptists, I am prepared to expect a considerable change in the feelings of many towards me on account of this step; but I

hope I shall be preserved from change as to them, and be prepared to take up my cross in following the Lord. We have one Master : we shall not, I trust, quarrel, but agree to differ. I hope we may be allowed still to speak and act together as Christians in those things in which we are agreed ; and as touching those things in which we are not agreed, may the Lord reveal to us his will, by causing his Spirit to enlighten our minds in the knowledge of his truth revealed in Scripture ! Should any one ask me, ‘ Why were you baptized ? ’ my simple answer is, ‘ The Lord Jesus Christ was baptized.’ He told his apostles to go and preach the gospel to all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost. Those who believed were baptized, &c.”

We are now arrived at the principal event of David’s present campaign, and at a most important epoch of his remarkable history. When he had almost given up the idea of ever appearing in London, a movement took place, which must be narrated in his own words, which run thus :

“ Last Saturday some ladies met at Mrs. Patton’s, and formed themselves into a little association, for the purpose of getting twenty individuals to sign the following. Already two persons have put their names to it, viz., John Finn and Miss Harriet Read.

‘ LOCAL MISSIONS.

‘ Mr. Nasmith, who was the instrument of establishing the Glasgow, Dublin, Paris, Philadelphia, and other City Missions, now in successful operation both in Europe and America, being desirous of devoting his life to the furtherance of such Missions, and of residing

in London for the purpose of organizing one in that city, we, the undersigned, cordially approving of Mr. Nasmith's desire, agree each to give or raise annually the sums marked opposite to our names, for three years, from the 1st of January, 1835, towards allowing him a salary of two hundred pounds a year, that he may be enabled to carry that desire into effect.'

"Miss Read and Mrs. Patton are secretaries, and John Patton, Esq., treasurer, to the above. I am not without hope that they may, under the approval of our Heavenly Father, succeed in getting twenty names to the list, from the vigorous efforts they are making, and from the extent of their influence."

This letter was dated October 22nd, and for some time little more was heard concerning it. On November 26th, David thus wrote to his friend Robertson: "We (that is, he and Mrs. Nasmith,) have agreed that if even one hundred pounds be guaranteed towards our London Mission before the 1st of January, it may be our duty to proceed without delay on the work, in the hope that the remainder will be forthcoming, and that we may thus be warranted to remove our family afterwards." No such guarantee, however, was made from any party. On January 5, 1835, David thus addressed his wife from Londonderry: "I have not heard, since I wrote you last from Dublin, relative to our future proceedings." Writing to Miss Oswald, on January 22, he says:

"The difficulty remains now that was felt before—how to make a beginning. A small committee has been formed in Dublin, consisting of Mrs. Patton, of Sandimount, and Miss Read of Dorset-street, as secretaries; and Mr. John Patton, of The Royal Dublin Society, Kildare-street, treasurer, for the purpose of raising a

fund from which to allow me £200 per annum whilst prosecuting the work in London for three years. The proposal is to get twenty individuals, each to give £10 a year for three years. This of course cannot be realized in a day, nor even a month, or two or three months; although our friend Carson, of Tubbermore, said to me that it need not be two weeks of being filled up. The following sums have already been subscribed: W. C. Hogan, J. Finn, Miss Read, and Mrs. Law, £10 each; Major Sirr, £5; and Rev. Mr. Nolan, of Sligo, £2; each at that rate, for three years. Although only one fourth of the sum deemed requisite be thus guaranteed, I have thought it might be my duty, unless something more certain and permanent should appear before the 9th of February, to proceed to London and commence the work, in the hope that the whole, or at least half the sum, might be realized by the expiry of three or four months."

Here again we have another display of David's confidence in God and his people, and of his unquenchable zeal for the good of mankind. As he purposed in his heart, so he acted. Returning to Glasgow at the close of the term of his connexion with the Continental Society, he arranged his affairs and prepared for his departure. He always looked back with satisfaction to this engagement as as pecial providence in his behalf, for it not only enabled him to meet all demands in Glasgow, and to pay every man his own, but it was the occasion, likewise, of the movement in Dublin, which had for its object his location in London. But now that he was once more free, he panted for action in his own appointed walk of philanthropy. Writing to his friend Robertson, on the 17th of March, he says, "It is to me

a source of real joy that God has so inclined the hearts of the Pattons, Reads, Hogans, and others, to enter into my important Mission, so that I have through them the means of making a beginning. We shall see it to be, I doubt not, of the Lord." Writing next day to Miss Read, he says, "We leave this (D. V.) on Friday next, to go, by the Monarch steam-ship, from Newhaven to London."

Thus David bids a long farewell to the land of his fathers, where he has done much good, and received but small recompense, and proceeds to the capital of a great and generous nation, in which he will meet with a reception worthy of them and of himself: there his virtues will be prized and his labours estimated; there, in life, he will be loved and honoured, and, in death, thousands of devout men will make lamentation over him!

CHAPTER XIX.

Address to Frederick Clarke, Esq.—Advantages arising from David's engagement with the Continental Society—Association formed for sending him to London—Letter of Miss Read—Special prayer on his behalf—List of his Irish Supporters—Arduous character of the enterprize—Letter of the Hon. and Rev. B. W. Noel—Views of the Dissenters—Published opinion of David's biographer—His own account of the matter—Mr. Noel's Letter to the Bishop of London—London City Mission formed—David's account of his policy—Settles under the ministry of Rev. Robert Philip.

TO FREDERICK CLARKE, ESQ.

SIR,—Next to the three honoured individuals, who with David Nasmyth, formed the London City Mission, you were the first Layman that joined the Committee ; according to their minutes, you attended for the first time on June the 22nd, and thenceforward, while he continued with the Mission, were one of his most zealous co-operators, and, to the day of his death, ranked amongst his most attached personal friends. From this connexion you enjoyed abundant opportunities of witnessing the exercise of those rare gifts, graces, and virtues, by which he was so remarkably distinguished, and which so uniformly filled the unprejudiced and careful Christian observer with admiration, confidence, and love,—feelings in which none more largely shared than you ; for often have I heard you declare that his equal, in all points, you never met, and never expected to meet again. It is hoped this volume will not only confirm the judgment of your own experience, but heighten

your sense of his moral and Christian excellence. Here the events of his extraordinary career will pass before you in regular succession, and thus aid your conception of a character which would have adorned the Christianity of any age or country.

IT has been already stated that a small society of Christian friends was formed in Dublin, for the purpose of supporting David in London, during three years, while endeavouring to establish a City Mission in that great capital. All honour is due to the parties * who composed this most laudable association; but for them, it is very questionable whether he would ever have made the arduous attempt. The Misses Read were the mainspring of this movement; Miss Harriet Read, more especially, taking upon herself the secretaryship, which will afterwards appear to have been a task most irksome and laborious. The promise to David was, that the sum of two hundred pounds per annum should be made good to him for the period just specified; but it will be seen that the sum actually subscribed was less than one hundred; it was, therefore, left to Miss Read and such friends as she could induce to aid her, to collect the remainder from casual contributions. The payments of this sum were considerably com-

* David's Diary states the matter thus: "The following is a list of Irish contributors to the above fund. W. C. Hogan, Esq., Secretary to the Dublin City Mission, annual, for three years, 10*l*.; Major Sirr, Dublin Castle, do., 5*l*.; Miss Harriet Read, Dorset-street, Dublin, do., 10*l*.; Arthur Guinness, Esq., Dublin, do., 20*l*.; Mrs. Lane, Cork, do., 10*l*.; John Finn, Esq., Ballymagellan, do., 10*l*.; Samuel Shaw, Esq., Treasurer to the Londonderry City Mission, do., 10*l*.; Friends in Dublin, 22*l*. 10*s*.—Total, 97*l*. 10*s*."

menced before he left Glasgow. In a letter sent by Miss A. S. Read, three weeks previous to his departure, that lady says, "We think it well to forward the cash we have received. Should we meet with more subscribers in Dublin, we will be most happy in forwarding the amount. My sister Harriet intends writing to Mrs. Lane, of Cork, whose name is down for 10*l.*; we expect 8*l.* more, including Major Sirr's 5*l.* This sum of 18*l.* shall be forwarded; and hope by the time we receive it, we may have an additional sum to send. I enclose 24*l.* Mr. Robertson has engaged to forward it. My sisters unite with me in kindest regards, and in very sincere wishes for your temporal and eternal welfare."

In a postscript, Miss Harriet thus gives utterance to the feelings of a generous and devout heart: "Do not scruple to write; and *command* us, in any way that we can serve you and, I firmly believe, thereby serve the cause of Christ, in London. May the Lord prosper and bless you and yours, and may he open the hearts of his people to receive you!" But David was encouraged not merely by the pecuniary liberality of his Dublin friends; they made his mission the subject of special prayer, for which they set apart an evening every month,—a circumstance to which he referred with peculiar satisfaction.

Under these circumstances the Philanthropist arrived with his family in London, on the 24th of March, 1835; on the following day Mrs. Nasmith proceeded to Kent, to make a short stay with her father, while David procured a residence and prepared it for their reception. In this matter he manifested the frugality which his prudence uniformly dictated. Writing to Miss H. Read, he says, "I have taken a small house at No. 13, Canning-terrace, Hoxton, in an airy situation. Although

the rooms are so small that it would require three of them to make one of yours, yet I hope the current of good air, (good for London,) will make up for our little space. At all events, I shall have a much easier mind than if I had taken a house at double the rent." His biographer called upon him just as his furniture arrived, and found the man who had come to seek the salvation of the first city in the world, labouring with all cheerfulness, in a small cottage, to put it in order. While David had known from his youth the comfort of a spacious and well-furnished dwelling, he had also learned to "endure hardness," and had now become very indifferent to all such considerations. He was intensely bent upon the important enterprise which had brought him to the metropolis, and which was occupying his thoughts and prayers day and night.

David Nasmith's position, at this period, cannot be fully understood by persons not resident in the metropolis. His enterprise, to all but himself, seemed hopeless, if not preposterous. Under any combination of circumstances the attempt would have been unusually arduous, and, in the hands of most men, utterly impracticable. His principle of action, moreover, increased his difficulty. Had he thrown himself into the hands either of the Church or of the Dissenters, his way would probably have been somewhat smoother. On the 28th of April this view was set before him by the Hon. and Rev. B. W. Noel, in the following terms: "I have not found time to read the statements which you were kind enough to forward to me, and cannot, therefore, judge of the intrinsic value of your proposed plans. I very much fear, that in the present circumstances of the church, you will find yourself repelled at every step in

any plan which contemplates the co-operation of different denominations. In the first place, you must secure the consent of the bishop, or you will not get the clergy to act, and without the clergy you will find it hard to move the lay members of the Establishment. In the second place, there is a wide gulf just now between Dissenters and the Establishment; perhaps neither party being free from blame, which would hinder individual members of the different bodies acting together. Under these circumstances I know not what course you can take, except to choose between the Dissenters and the Establishment,—between the Christian Instruction Society and the District Visiting Society, unless, indeed, you communicate with both societies and endeavour to render each more efficient. I am now so overdone by engagements, that I do not know when I can look thoroughly into your plans.”

David’s Dissenting counsellors pursued a similar course. Indeed most of them saw no necessity for a new society. Taught by experience, that one of the reigning evils of the day, in London, was the endless multiplication of new institutions to the neglect of those existing, and to the great detriment of the general cause of philanthropy and religion, they sought to dissuade him from the attempt. In these views the writer entirely concurred; and in the autumn of the same year, he thus avowed them from the press. Speaking of the City Mission, in an address to his own flock, he said, “Its object is every way the same as that of the Christian Instruction Society, and so are its instruments, as being composed partly of paid, and partly of gratuitous agents, with this difference; the City Mission looks principally to paid labour, and the Christian

Instruction Society, principally to gratuitous labour. On that point this is the whole difference ; and so far they are both admirable institutions. As to their constitution, however, they are altogether dissimilar. The Christian Instruction Society is wholly a Congregational affair. The agents of every auxiliary belong to some particular congregation ; its support is derived from such congregation ; and it is entirely under the control of such congregation. It is simply an organization of the church for a particular purpose. Its foundation is therefore laid in nature ; and because natural, it is imperishable. Its congregational character is its vital excellence ; its best security for unity, efficiency, and perpetuity.

“ The City Mission, on the contrary, is, throughout, an artificial institution, as to constitution, agency, and support ; it is entirely conventional. It recognises neither congregations, sects, nor denominations, nor any particular school of theology ; its rallying point is the ‘ common salvation ;’ the generally received system of Evangelical doctrines. Hence its Board of Managers is a promiscuous body, bound by no other tie than that arising from the pursuit in which they have embarked. With respect to its agents, supporters, and patrons, all is general and conventional ; nothing congregational. It is therefore obvious to all who know anything of the working of human nature, as it displays itself in organized societies, that an institution, so framed, must labour under a multitude of disadvantages, affecting at once its unity, stability, and efficiency. These disadvantages can only be counterpoised by such wisdom, influence, energy, prudence, and activity in the management, as are rarely found. They have, under God, heretofore

succeeded almost solely through the unrivalled capacity for business of this kind, of the able and excellent individual who was their originator, and has been, and is their prime promoter. Nevertheless, as any Evangelical Institution, whatever its defects, is an infinite improvement upon none at all, so the City Mission is an invaluable institution in every place where multitudes are perishing, and the existing congregations reposing in sinful indifference; but whenever congregations awake to a sense of their duties to those around them, who 'are drawn unto death;' all institutions so constituted will be dissolved, and their valuable elements combined into a new and a far more efficient form."

David heard us all with smiles and patience, but without the slightest misgiving. His own words relative to the state of his mind, on this occasion, are worthy of notice. "I spent several weeks in hearing the opinions of clergymen, ministers, and Christians of note in the church, upon whom I called; and had I been a novice in the work, I should have left London in despair, saying, It is in vain to attempt it. I was reminded that several societies were already in existence for the accomplishment of the same object,—that these were not times in which it was possible for Churchmen and Dissenters to unite,—and, at least, twenty other reasons were assigned to show that there was no hope of my being able to effect anything. I had visited London in 1828, and again in 1832, and on these occasions had opportunities of knowing somewhat of the work that was going on in the metropolis, so far as the public institutions were concerned, that had been formed to promote the moral and spiritual interests of its inhabitants. In the spring of 1835 I came, not to be informed

of the extent of the unoccupied field, nor of what was doing ; but I came, in the name of the Lord, to assist in supplying the deficiency. I carried with me not only the Divine warrant, but the Divine command ; and, assured that he who had wrought by me in fifty other places, would be with me here also, I took courage, and, leaning on his arm, went forward, not doubting that good was to be done. The prayer of my heart had been, for some time, ‘ Lord ! give direction.’ ”

His biographer finding him resolutely bent on making the experiment, ceased to dissuade ; and about the middle of April, at his request, drew up the following paper, to be used where it might be serviceable, among the Dissenting portion of the community :—

“ We, the undersigned, some of us from personal knowledge of Mr. Nasmith, and others from the testimony of ministers of the first respectability, and others who have been his supporters and co-operators in divers good works, beg to attest that his life has been devoted to the promotion of religion and philanthropy. In proof of this, and in illustration of the extent of his experience and efficiency in conducting multifarious business of the above description, we refer to the testimonials of the ministers of Glasgow.

“ For a number of years his attention has been principally directed to the establishment of City and Town Missions. He organized the first mission in Glasgow, in the year 1826, where there are now upwards of twenty missionaries engaged in the instruction of the neglected portion of the population. Similar institutions have been established extensively throughout Scotland. Mr. Nasmith then repaired to Ireland and formed a mission in Dublin, which now enjoys the undivided

labours of twenty-nine missionaries! He afterwards effected the establishment of similar missions in most of the principal towns of that country. He then proceeded to America, and set on foot missions and other benevolent societies in Philadelphia, and various places throughout a journey of 3000 miles, in the United States, and in Canada. On returning from America, he visited France, and formed a mission in Paris.

“ Mr. Nasmith is now in London; we hail his arrival with satisfaction, and sincerely ‘bid him God-speed.’ Such a man needs not our commendation; but we may be allowed to introduce him to the friends of Christ in the metropolis, as worthy of their confidence, and zealous co-operation. He is every way practical, and nothing visionary attaches to his enterprise. The excellence and efficacy of these missions are attested by sound and abundant experience. We conceive that such an instrument would be above all price in this great city; and, indeed, view it as the only means of reaching a vast proportion of its perishing population. If more than twenty in Glasgow, and if twenty-nine in Dublin, be found necessary, what shall be said of the wants of London? But it is not yet clear that those numbers suffice for these cities. Dr. Chalmers has recorded his opinion, that ‘forty or fifty would be required to form an adequate band of labourers’ for Glasgow. A number amounting to several hundreds are imperatively demanded to carry the gospel to the whole mass of our neglected and perishing fellow-citizens.

“ We hope Mr. Nasmith may prove a benefactor to the city, and while we wish him every blessing necessary to success, we trust our friends will not be wanting in

giving him that reception which his character and object deserve.”—This document was signed by Doctors Morison and Halley, then of Highbury College, and the writer.

David, at length, found out two or three of the best men of the several sections of the church of Christ; and through one he was introduced to another, till, in the course of a few weeks, he was surrounded by a little group, who thought favourably of himself and of his object, and on whom he had reason to rely. This was all he sought at the outset; for, indeed, he was always careful of his company, and preferred a little band of faithful men to a doubtful multitude. Writing to a friend in Dublin, on the 2nd of May, he says—

“I had hoped before now to have had the pleasure of informing you of the existence of the London City Mission; but the Lord’s set time has not yet arrived. From the progress I am making, however, I trust the time is at hand. He has directed me to a few gentlemen who fully appreciate my object and plan, some of whom have agreed to act, others to give, and some to recommend. And you will be pleased, I know, to learn that I am finding the ladies even more ready than the gentlemen to embark in the work. I am carefully passing by the houses of some such, as they are so impatient to know, every time I meet them, what they can do, and when they may proceed to work; but I hope to see them shortly. Hasty steps I find, at present, might be ruinous: therefore, I am still groping for *fit* office-bearers—a treasurer, and three secretaries. I want two Churchmen and two Dissenters. Some are prophesying that I shall never, can never, succeed *in London at the present time, under existing circumstances,*

in forming a committee of Churchmen and Dissenters ; or, if we do, that they will not be long together."

There was something very opportune in the period of David's arrival, which occurred on the very week of the publication of Mr. Noel's celebrated Letter to the Bishop of London, on the fearful condition of the population of his diocese. That admirable production excited a strong and general sensation in the religious circles of the city, both among Churchmen and Dissenters. Just when the tide of that excitement was at its height, David launched at length his little bark,—a deed which was not attended by the usual flourish of trumpets to summon the attention of mankind. The ordinary, the established mode of proceeding, would have been to convene a public meeting, in some of our noted places of resort, with some gentleman of influence as chairman, supported by the most popular speakers of the day. Experience has taught that, for London, this is the best, and indeed the only safe, way of proceeding. David himself pursued a similar course in Dublin, and in the chief towns of America. In the present case, however, he had been so tossed by the conflicting currents of the new ocean on which he found himself afloat, that he deemed it prudent to proceed upon a new plan, and one which, to the ordinary observer, certainly seemed to promise little success. In a room of his little house, in Canning-terrace, on the bank of the Regent's-canal, on May the 16th, 1835, two friends, Richard Edward Dear and William Bullock, met David by appointment; a third, Mr. Hamilton, the bookseller, had been invited, but lost his way. "After prayer," says David, "we there formed the London City Mission, adopted our constitution, assigned offices

to each other; and after laying the infant Mission before the Lord, desiring that he would nurse and bless it, and make it a blessing to tens of thousands, we adjourned."

It may be doubted whether, in relation to the glory of God and the salvation of men, any event of equal importance that day occurred in England, or even in Europe. The spirit in which these honoured men entered upon the undertaking, may be gathered from the next sentence of the Journal, in which he says—"For some months after this we met, on an average, three times a week, at six o'clock in the morning, for prayer and business."

In a letter afterwards addressed to his brother John, the following characteristic passage occurs:—"We have joy in telling you that our coming hither has not been in vain, but has been already for the conversion of many precious souls, through the Mission, and other means employed, since our arrival. We thought it not good to join ourselves either to those who sought to build up or to pull down the churches of these lands; but sought out a few who earnestly desired the prosperity of souls, and the adding of spiritual stones to the building of our God. We commenced in weakness, not trusting in an arm of flesh. We asked the Lord to be our Patron, and wrought silently, finding fault with no society and no brother, but doing our own work."

On settling in London, Mr. and Mrs. Nasmith connected themselves with the church assembling in Maberly Chapel, under the pastoral care of the Rev. Robert Philip, of whom, in the month of June, he thus writes to an Irish friend:—

“ I would have you and all whom I wish well, to become intimate with my present pastor, the Rev. Robert Philip, of Maberly Chapel, through his precious writings. His is the preaching that does my soul good. Mrs. Nasmith is also strongly attached to him and his preaching. I esteem it a great privilege to sit under him; the church has about as many members as you have in York-street; they are in a very healthful state. Finding that I am in a working church, and under a minister, who, last sabbath, told those of us who were saying, ‘ O that it were with us as in months past, when the candle of the Lord shone on us,’ that we did well to inquire what use we made of the light when we had it; because if, when God sent a cry from this quarter, and a cry from that, to come over and help, and we did not attend to them, this neglect of God’s calls would effectually and certainly put out this candle. Finding myself with such a captain, I have had pleasure in saying, ‘ Tell me what I can do to help forward the Lord’s work in conjunction with my brethren, in the efforts they are now making.’ He soon named my post; and something will be speedily found for my wife also, I doubt not. He is not so much afraid of working Christians as some I have been acquainted with, although he does not like the half-educated clerical pretenders.”

CHAPTER XX.

Address to Sir Thomas Fowell Buxton—Appointment of agents—Prayerful spirit of the committee—Treasurer sought and found—Importance of the services of Sir T. F. Buxton—Rapid progress of the mission—Charlotte Elizabeth—Letter of Mr. Noel—Superintendents and examiners appointed—Pecuniary straits—Letters of Miss Harriet Read—Letter of Mr. Nasmith—Progress of the mission—City Mission Magazine—The British Magazine assails the mission—Two new classes of agents.

TO SIR T. F. BUXTON, BART.

WHILE standing amid the Commons of England, and pleading for the oppressed, of every clime, and especially in the colonies of Britain, you have often been the object of love and of admiration to the best portion of the whole civilized world; but to Christian men, capable of profound reflection and accustomed to its exercise, your prompt and generous patronage of the philanthropic stranger, David Nasmith, will be taken as one of a class of deeds which form a more sure test of character, and a more certain proof of moral greatness, than the most memorable displays of eloquence in behalf of humanity that you ever made on the floor of St. Stephen's. You have been occasionally a senator, but always a man; and it is by your conduct in the latter capacity, therefore, that your true merits must be determined. Some of our eminent public men could ill bear to be followed to their homes, and to be scrutinized

throughout the walks of private life. The most flaming patriotism is compatible with the most griping selfishness ; and the most melting philanthropy in the face of listening and applauding nations, with the most revolting barbarity in the more reserved intercourse of society. Next to the performance of a good work ourselves, is the assistance of another to perform it. To you, therefore, belongs no small share of the praise due to the founder of the London City Mission, to which you rendered essential service, when, in September, 1835, you penned the following short epistle :—" Dear sir, I have only reached home within these five minutes ; but in order to save the post, which is just starting, I write at once to say that I will, with pleasure, accept the office of treasurer, and only hope that you are right and I am wrong, as to the propriety of the selection." When these lines were written, you, doubtless, little anticipated their publication in a memoir of the admirable man to whom they were directed. The world at large, however, will deem the deed not merely defensible, but proper. My object required it, and I am sure your generous nature will excuse the freedom. Such occasional publicity is the attendant on virtue ; nor is the inconvenience of yesterday : it is now a century since Pope sung,

" Let humble Allen, with an awkward shame,
Do good by stealth, and blush to find it fame."

HAVING formed the society, advertisements were immediately issued for agents, and within a brief space about fifty applications were received ; and of those who made them, four were selected and appointed, and stationed in St. Giles's, Gray's Inn-lane, Clerkenwell,

and Spitalfields, respectively, with salaries amounting to the sum of 297*l.* per annum, which rendered it needful for the committee to look after the article of ways and means. They well knew that in London, the chosen abode of all sorts of fraud and imposture, something more was necessary to success than a good cause and a good conscience, for with all their zeal, they were not without wisdom in their generation. About this time David thus expressed his views of the state of things to an Irish correspondent:—"Before we can expect to meet with public confidence and general support, we must have a few more well known names as superintendents, and especially as treasurer. We have as yet published no names. Our interim treasurer is a truly pious and highly respectable man; but he will not accept the office permanently, and does not wish his name to go forth. I am now in correspondence with a gentleman as to this office, who, if he accept, will, from his piety, liberal views as a Christian, and standing in society, be just what we require." But while thus wisely using means, that they never forget their entire dependence for success upon a higher Power is beautifully illustrated by another extract from the same letter:—"Last night the agents and managers took tea together at 13, Canning-terrace. We had six prayers, reading and singing, and our conversation was such as I know would have pleased some of our beloved Dublin friends. What delighted me most was the deep feeling of responsibility that seemed to rest on the minds of all, especially the agents in their new employment, and the lively faith as to ultimate triumphs in our noble work. Knowing, as all seemed to feel, that they went forth not in an uncertainty, but under the banners of Him

who leads forth from conquering to conquer—even the All-mighty. Now I begin again to be in the element I love. May the Lord keep us humble, watchful, and prayerful! The agents are to meet with me every Saturday evening, for prayer and consultation, and some of the managers have begged to be allowed to attend.”

The gentleman referred to in the preceding paragraph, to whose services the committee aspired, as their treasurer, was no less a man than Sir Thomas Fowell Buxton, who, when personally applied to by David, said, “I am not prepared to say Yea to you, and I am certainly not prepared to say Nay; but you may expect to hear from me before I leave town.” After a brief consideration, Sir Thomas replied in the most courteous manner, as appears in the inscription of this chapter, by accepting the office. This was a great point gained to the Mission. The illustrious name of Buxton imparted dignity to the enterprise, and inspired immediate confidence among all classes of Christians. The question of success was now fairly settled. The new institution, by one spring, vaulted to the highest place in public esteem, and supporters, both lay and clerical, multiplied apace. “Our funds,” says David, “were sometimes low enough, but the barrel of meal and cruise of oil wasted not; we sought to honour God, and it pleased him to honour us. Money was given by God through his stewards to dispose of, not in years to come, but immediately, which we did, and have never repented it. Souls were passing into eternity to whom we felt it to be our duty quickly to send the gospel; by so doing many, through the assistance of the Holy Spirit, were enlightened and saved, and are

now with Jesus. Six months elapsed, and we had ten agents at work, with a balance in the hands of the treasurer; in twelve months we had forty, and in twenty-two months sixty-three agents employed. By this time the Head of the church had so smiled on the Mission, that a sum exceeding 4,000*l.* had been received."

David, while sowing, as was his custom, beside all waters, was brought into contact with a lady who has done not a little for the honour of her sex, the glory of her country, and the good of mankind. He must tell his own tale.

"A friend," says he, "lately wrote to Mrs. Phealan (Charlotte Elizabeth) that, if at home, he and I would come out and take tea with her, on an afternoon which was specified; my object was mentioned. She replied, saying she would be glad to see us, but to tell me that she could do nothing for my object. We went; she received us very kindly. I had not said much to her until she stopped me, and said, 'You must write that all down, and give it me that I may insert it in the *Ladies' Magazine*, which has an extensive circulation.' I promised to comply with her request. Before I left she begged to have a supply of my papers, that she might bring the object before her friends. In two days after she handed me a donation of 5*l.* from a lady. When talking over the difficulties that lay in my way, she said, 'You must act on the motto I took in building the Irish church, in St. Giles, and on which I raised 1,200*l.*,' and wrote it down for me:

' Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And says,—IT SHALL BE DONE! "

The principal offices were now supplied. To

Sir T. F. Buxton was added J. I. Marks, Esq., as sub-treasurer, who from the commencement up to the present time, has been of signal service to the enterprise. David soon obtained a co-secretary in E. T. Carver, Esq., who remained his devoted friend to the end of his life; and the committee was gradually increased as proper men turned up. The next great point was, to procure a body of ministerial examiners of candidates for the work of the mission. Great efforts were made to obtain the Hon. and Rev. B. W. Noel to represent the Church of England; such an office, however, was not then compatible with the multifarious engagements of that eminent man, who nevertheless replied in a tone, and in language, which showed that the committee had not miscalculated his views and feelings. The following is part of his answer:—"I enclose you 5*l*. for the City Mission, the plan of which I like better than that of any other home society which I have seen; but I am unable to undertake the office you propose. To ascertain the qualifications and the spirit of the Society's agents would require a detailed examination and inquiry, for which I have no leisure; and to assume the office of examiner without fulfilling the duties, would be a deception to the public. Wishing you, dear sir, every sort of success, under the ample blessing of God, I remain," &c.

By the month of October the machine presented a tolerably complete appearance. The Rev. Mr. Garwood and the Rev. Mr. Rodwell, clergymen, and the Rev. Mr. Blessley, an Independent minister, had accepted the office of superintendents of missionaries; the Rev. Dr. Leifchild, the Rev. Mr. Broadfoot, of Cheshunt College, and the Rev. Dr. Murch, of Stepney College, had become examiners. Thus all was proceed-

ing prosperously in public ; but the excellent philanthropist was not without his private anxieties. He was in constant pecuniary difficulties. Had the sum which was promised from Dublin been fully and regularly paid, it was far from sufficient, in London, for a man of his hospitable spirit, with a rising family ; but it was not thus paid. The result of such an arrangement might have been easily foretold ; it proved an entire failure ; and nothing but the stability, energy, and perseverance of Miss Harriet Read prevented its becoming a still more afflicting disappointment. The following extract of a letter from her, shortly after David's arrival in London, shows the difficulty attendant on the collection even for the first year.

“ We have got 20*l.* from Mr. A. Guinness, and a pretty letter, promising the same for the two following years, on my simply stating the particulars to Mrs. Guinness ; he is a truly pious man. We had a very delightful meeting to-day, at two o'clock—a beautiful lecture from Mr. Bellett, who remembered you with peculiar love and tenderness in prayer. I am sorry to say we have only collected, altogether, 95*l.* 10*s.* Mr. Hogan has promised to send the balance, 35*l.* 10*s.*, free of charge, to you. I delayed till after the meeting, in hopes of its amounting, at least, to 100*l.* ; and wait for a day, for replies to two or three applications. I have called three times at Mr. M.'s ; he got my letter, but will not return to town for three weeks. The letter I send you came from Cork the day after you left Dublin, with a letter of credit for ten pounds. I wish you could send me one of the printed papers, containing the letters of recommendation from clergymen in Glasgow, Dublin, &c. On my trying to remove the objections of some

friends, they have asked to see some testimonials; and, though half inclined to laugh at their request, it would be prudent, perhaps, to humour them. I am forwarding a letter (now that I have your address) to Dr. Morgan, of Bath; he may serve you with letters. I know he will plead for you, that the Lord may strengthen and comfort you, for he is a man of God."

In the month of March, of the following year, the same lady, in addressing David, said:—

"I wish, when you write, you would allude to the collecting of the Irish fund; if you like, *scold me*, for *my want* of exertion in raising it, for I deserve it; for I cannot conquer my reluctance in urging it on our friends; when I find them collected in our *own* house, I feel I should not be so backward elsewhere; however, if you introduce the subject, it will be the ice broken; for I have invited some friends latterly who were not present at the commencement, and who seem to be ignorant of that part of their duty by their disappointing my expectations from day to day, when I have expected ample subscriptions."

The difficulty of collecting the money increased with time. About Midsummer, of the same year, Miss Read says:—

"Since I last wrote, I have received a few small donations, making in all, only, paid in this year, 77*l*. This will never do in London, my dear friend; and I have written, and invited, and spoken to every creature at all likely to give. *You must submit to receive your just salary* for the services you are conferring on the London people. Is not the labourer worthy of his hire? Our own City Mission is in so deplorable a state as to funds, that all who might otherwise give are invol-

nerable, pleading the great necessity at home; in vain *I plead* its being in part returned, and, in prospect much more likely to serve than injure our Mission. They smile at me as a visionary. I was surprised and disappointed at receiving a long letter from Mr. Shaw, Londonderry, apologizing for sending only 1*l.*; having established an infant school, and a Bethel for preaching the Gospel to the sailors, making such demands on his purse that he cannot give more; but if you should be in want of money, at the end of the year, to let him know, and he will deduct from other charities to give towards yours. I cannot see how I could apply on such conditions. I stated what had been collected last year, and this year, so far short of 200*l.* To-day, Mr. Hogan called, and gave exactly such an opinion as I have, in the same spirit of friendship expressed, respecting your accepting the *just* remuneration for your services in London."

Such was the report, and such the counsel, of this intelligent and zealous lady, whose views were certainly supported both by truth and justice. There was no well-grounded reason why Dublin, whose Protestant resources were so inadequate to its own Protestant objects, should continue to support an agent for the benefit of London, which was both able and willing to take on itself the honourable and pleasant obligation. Something might, perhaps, be said in behalf of the project for the first year, while the Philanthropist was unknown, and the value of his services in London not fully demonstrated; but beyond this period reason has nothing to offer in behalf of any such claim on Ireland. David was, nevertheless, wedded to his purpose, and at no loss for additional arguments, satisfactory at least to

himself, in support of his view. In a letter to his friend Robertson, in October, 1835, he argues the point on new ground.

“I know,” says he, “that in Dublin there is a difference of opinion as to my support, whilst doing work in London, coming for a time from poor Ireland. Not so much for my own sake, but for the sake of the London City Mission, but especially for the sake of Ireland herself, and may I say, of the Dublin City Mission, I should be glad that the objectors would keep silent, if they think it not duty to give,—and sincerely and earnestly do I desire that my very kind Committee were enabled fully to realize their benevolent intentions; believing (I may be wrong) that few steps that Irish Christians have ever taken would be more likely to do the Lord's work amongst them a pecuniary service than this, provided the London City Mission is found to be what it is beginning to be hoped it will prove to be, a great spiritual blessing to the poor of the metropolis. When, at an early period, I announced, by letter to the brethren associated with me, the way in which I was enabled to appear amongst them, you can hardly conceive the astonishment and delight it seemed to give to those who had not been previously advertised of it. A very eminent and influential minister said to me when I mentioned the circumstance to him: ‘None but ladies would have thought of such a thing; it is worthy of them.’ He knew the difficulties I would have to encounter in the outset, and until the work was seen, and commanded the confidence and support of the public, he saw the absolute necessity of some such arrangement being gone into. A gentleman, who gave us 10*l.* a few days ago to the Mission, and who has joined the com-

mittee, being told by a friend of the Irish Ladies' Committee, expressed himself in terms that would not have chilled an Irish heart. It does not require much penetration to see that, should God bless the London City Mission, that the friends of Jesus in the metropolis will not be backward in paying back, with good interest, in answer to an appeal to them on behalf of the Dublin City Mission, what the friends of that Mission have advanced towards doing them a kindness. In the mean time I have no objection that the Committee of the Dublin City Mission put my name on the cover of their report, as authorised by them to receive subscriptions in London for them (should I be esteemed trustworthy), and to put into circulation one or more hundred copies, in such quarters as I think they may be most likely to tell; and of this I shall become better acquainted as I proceed. You may name this, if you think proper, to Mr. Hogan. Only let no one suppose that the interest is to be paid all at once; we must be allowed to trade with the capital for a time."

This argument was too refined for the good people of Dublin to attach much importance to it. The prospective benefit thus held forth was both distant and doubtful. Towards the end of the year the friends and resources of the Mission began rapidly to multiply. On the last day of October, David, writing to a friend, says:—

"Last Monday, at the house of Alexander Gordon, Esq., Wandsworth Common, my brother secretary and I met that gentleman, and two or three other influential Christians. Support was there guaranteed for one agent; and, from the efforts to be made by some present, there is the prospect of support for two or more in other quarters.

“J. Claypon, Esq., of the Elms, Hampstead, has this month become a superintendent and manager, and subscribed 10*l.*; 5*l.* of annual subscription to the general fund, and 5*l.* for his district agent. This gentleman has considerable influence, and offers to exert it in our behalf.

“Thomas Thompson, Esq., Treasurer of the Home Missionary Society, who, some months ago, gave us 21*l.*, in a letter of the 6th inst. says: ‘From the report of my daughter, I learned, with much pleasure, that you are proceeding in your London Mission most encouragingly. Your beginning is, however, yet only small, but it will greatly increase. I send you a copy of our Home Magazine. If, after perusal, you think that any statement of yours respecting the London Mission might be inserted, with the probability of deepening the interest beginning to be felt in the public mind for you, I shall be always happy to obtain as large a space therein as we can possibly spare. I hope to be with you some early Saturday evening.’

“The Rev. Mr. Rodwell, (Episcopal minister,) named in my last, has this month undertaken the superintendence of (Smith, from Dublin) the agent labouring in his parish. When speaking to me of Smith’s proceedings, he said, ‘But from the labours of your agent, I cannot account for the increased attendance of the poor in my church for several Sundays past.’

“The Reformation Society has made us a grant of their books for the agents’ library.

“The British and Foreign Bible Society has given us 100 Bibles, and 200 Testaments, as a loan stock.

“The Religious Tract Society has given another

grant of tracts, to the amount of 5*l.*; making in all, to the amount of 14*l.* 10*s.*, from that quarter already.

“ The deputation, mentioned in my last, from Dr. Burder’s church, reported favourably, I understand, of our agents and their proceedings. The result is, that the Doctor’s church support a missionary under their own superintendence, and wish our assistance in finding a competent agent, and advice as to the best way of regulating their proceedings.

“ The reports from our agents at their weekly meetings, in my house, on Saturday evening, are such as I should be glad that your praying band could be present to hear.”

During the month of December, the Bishop of London began to manifest tokens of disapprobation of his clergy countenancing the City Mission, of which David, writing to his brother-in-law, Mr. Gallie, thus speaks:

“ I found the Bishop of London had asked one of his clergy to withdraw his name from the printed list of our superintendents. My worthy friend, to please the Bishop, did so, but continues to discharge the duties of his office as in time past; and the Bishop lets him, or any of his clergy, avail themselves of our help as they have a mind in their respective parishes. There were the names of others of his clergy on our list of superintendents, and advertised to speak, but of no one did he take notice except Mr. Rodwell. I waited on the Bishop, explained to him our object, our plan of working, and the spirit in which we sought to do our work; and ventured to express to him my feelings, on account of any interference being made to prevent one of his clergy from attending our public meeting. We had mutual explanations, and parted, not bitter enemies,

—at least not on my part, nor do I suppose on his,—although we did not, as was to be expected, see quite eye to eye. I went not to consult, nor to ask sanction nor patronage, but simply to put him in possession of facts, and leave him without excuse if he attempts to oppose.”

At the close of the year, and consequently at the end of the first six months, they had no fewer than nineteen agents at work, and were in possession of funds to the amount of about 800*l*. About this time the committee began to consider the importance of diffusing information on the subject which occupied their attention; and having wisely determined to publish a Magazine, they went about it with laudable zeal. “Our managers, says David, “have agreed to publish a monthly Magazine, price 2*d*., eight pages 8vo, with cover, to be called, ‘The City Mission Magazine;’ containing an account of the proceedings of City Missions in general, and of the London City Mission in particular; with notices of plans tending to the temporal and spiritual improvement of a city population. A committee has been chosen to edit it; and that the funds may be guarded, the first number is not to be put to press until two-thirds of the number necessary to cover risk be subscribed for. One member of committee has agreed for twelve months to take 100 copies; three, 50 each; one, 25; and a friend, 10, monthly.”

The infant Mission, meantime, had not been overlooked by the press. “We have been favourably noticed,” says David, “by many magazines and newspapers; but now we begin to be taken up by those differently minded from ourselves. The ‘British Magazine’ has this month done us the honour of filling

three of their pages with notices of our proceedings. I give you the following sentence from their observations: 'They may ask whether (to say the least) any possible good can be hoped for, by a reasonable man, from efforts, of which it is difficult to say whether the directors or the agents seem most unfit for the task of instructing the myriads of unhappy beings who are now living without God in the world,' &c. &c."

The year 1836 was to David one of great activity. His thoughts were much occupied about the best methods of reaching a portion of the population, to whom the worthy although humble agents then employed, had no access. Addressing his brother-in-law, Mr. Gallie, in the beginning of July, he thus reports upon the Mission, and announces the subject of two new classes of agents:

"The Master is directing the Mission. We have *forty-nine* agents employed, and, I suppose, about 1600*l.* still in hand. We have this week resolved to employ, first, regularly educated ministers, to give themselves wholly to the work of preaching in public works, that are open to the Mission, and that contain a class of persons who greatly need such ministrations; and, second, men of the first-rate talent and education, who are gentlemen, in every sense, as *missionaries to the rich*. To the first of these classes we intend giving, as salary, from 80*l.* to 120*l.*, and to the second class from 150*l.* to 300*l.* per annum. These are new features in City Mission work; but you will at once admit that they are of vast importance. Should you happen to know any person suited for either of these departments, I shall be glad to hear from you."

With respect to this first class of labourers, the

project seems at once both practicable and praiseworthy. All that can be said of the second is, that it is exceedingly desirable, but wholly unattainable. It is now as in the days of Solomon: "The poor useth entreaties; but the rich answereth roughly." A great change must come over the spirit of man, before one in ten thousand of our great men's houses, in this metropolis, become visitable by the "servants of the Most High God, which show unto men the way of salvation." In the same letter, he thus advertises his friend of the existence of some new societies:

"We have lately formed a Monthly Tract Distribution Society, which proposes to issue 50,000 tracts in September, to begin with.

"Our Paternal Society meetings I find very useful. They are held in the houses of the members, in rotation, once a fortnight. The subject discussed at last meeting was—'Is it the duty of Christian parents to teach their children to pray?' and at next meeting the inquiry will be—'What is the best plan of training them to the proper discharge of this duty?'

"A society of young men has just been formed, to assist in guarding the public morals."

CHAPTER XXI.

Address to Mr. Dear—Alarm created by new institutions—Clerical alienation—Letter of Mr. Ainslie—Resolution of the Committee concerning the Female Mission—Mr. Ainslie's withdrawal from the Mission—Letter of Mr. Robins—Letter of Mr. Noel—Catholic character of the Mission—Qualification of agents—Alleged negligence in examination—Objections founded in misapprehension—Judgment and prudence essential to a social reformer—How far these qualities distinguished David Nasmith—His object in visiting London—His extraordinary capabilities—Clerical objections rather ecclesiastical than economical—Character of Mr. Ainslie's objections—The new institutions only parts of a whole—The doctrine of balance in favour of a Society considered—Philanthropic Institution House, with reading-room, defended—Necessity for an Adult-School Society—Merits of the Monthly Tract Society considered—The Female Mission grew out of the London City Mission—Exaggerated Views of the Female Mission—Christian humanity sacrificed to false delicacy—Constitution and objects of the Female Mission examined—Misplaced ridicule—Mr. Nasmith's work, his Witness—Patronage and prosperity of the Female Mission—Proposal to alter the Constitution of the City Mission—Mr. Nasmith's resolution to adhere to his principles—Generous conduct of the Committee—Painful position of Mr. Nasmith—His magnanimity—His resignation—Endeavours to retain his services—Mr. Carver's resignation—Resolution relative to Messrs. Nasmith and Carver.

TO RICHARD EDWARD DEAR, ESQ.

SIR,—Next to David Nasmith, the first place is due to you, on the list of the originators of the London City Mission. By appointment you went to meet him and two other friends, at 13, Canning-terrace, Hoxton, in order to its formation; but you were the only individual

who attended. Arrangements were made for a second meeting, for the same purpose, at your own house in Bishopsgate-street, where the only person that appeared was Mr. Nasmith. Still, not discouraged, another meeting was resolved on, at Canning-terrace, where a third party joined you and Mr. Nasmith, and then the Mission was formed. Afterwards, in your house, and by your hand, was prepared the draft of the first Address to the Public in its behalf. At your house also, for many months subsequently, meetings for prayer were held, on an average, three times a week, at six o'clock in the morning. On you devolved likewise the duties of Examiner of the first Agents, and Treasurer of the first contributions; and, acting as Secretary for the time being, after Mr. Nasmith's resignation, it fell to your lot to draw up the Resolution which, on that occasion, was adopted by the Committee, expressive of their profound respect for his character, and deep regret for the loss of his invaluable services. On these grounds I inscribe to you the following Chapter, which records the history of the most eventful period of his public life.

THIS multiplication of institutions was quickly attended with consequences very different from those anticipated by their benevolent founder. Some of the earliest and most influential friends of the Mission took alarm lest these movements should impair its interests and efficiency. This alarm was increased by the fact that, about the close of 1836, the Mission began to assume a very serious aspect, and the dark predictions, as to its duration, which, at the outset, many had uttered,

seemed about to be fulfilled. The Church of England, which supplied a very large proportion of its funds, was inadequately represented on the Committee. There was a like preponderance of Dissenters also among the Agents. This inequality was entirely the result of necessity; for aught that was done, or desired by Mr. Nasmith or the Committee, it might have been just the reverse. With respect to the composition of the Committee and the selection of the agents, fitness, not sect, alone determined the choice. Neither in London, nor elsewhere, did Mr. Nasmith know anything of denominations.

The Rev. Robert Ainslie, who, from the first, had been an ardent, powerful, and judicious friend of the Mission, strongly participating in this alarm, on the 4th of February, 1837, addressed a letter, through Mr. Nasmith, to the Committee, in which, after some preliminary remarks, he proceeds to expound the matter in the following terms and order:—

“Review, brethren, the history of the last twenty-one months. Mr. Nasmith visits London, comparatively a stranger to the metropolitan religious public: and he is honoured of God, and countenanced by the public, in forming the London City Mission. The first meeting of the Mission, held under the most favourable circumstances, commends it to the affections and judgments of Christians. The platform crowded with ministers, and the Hall crowded either with the friends of the Mission, or those willing to become its friends. Large supplies of wealth are immediately poured into its treasury; so that the balance in the hands of the treasurer, on December 3, 1835, was increased, by June 1836, (a period of six months and fifteen days,) from

twelve shillings to 1703*l.* 14*s.* 2*d.* This was the case, though the number of agents had increased from ten to forty. Since May 1836, its agents have been multiplied, and its principles have not been violated, but the funds are not proportionally augmented. December returns, and another meeting is held, but either through an unfortunate title given to it, or some other cause, it differs materially from its predecessor in the same place. Instead of a crowded platform, it was nearly vacant; and instead of its treasury being replenished, as in the corresponding period of the past year, but little has been received, except the collections at these services. Instead of the report then stating an increased balance, it declared a deficiency of five or six hundred pounds.

“Had I been instrumental in founding such a mission, I think I should have devoted myself exclusively to it, and have considered that to augment its agents to 400, and its income to 30,000*l.* per annum; and to watch over such an immense society, embracing the wants of London, would have been enough, had I possessed the physical strength of Samson, and the mental energies of Bacon or Locke. Certainly the man who, under God, had originated, and if only for a few years, had wisely and prudently managed such an institution, so that it might permanently exist, would not have lived in vain.

“But what are the facts collateral with the rise and progress of the London City Mission? Before its plans are perfected, when it has but sixty agents out of the 400, and when its balance is decreasing every month, it is surrounded by a number of other institutions, all new, and originated by the same individual.

“ The Philanthropic Institution House was one of the first, and at present it has failed. It has not been sanctioned by any old society, nor has any new society yet been able to pay its rent, except the London City Mission.

“ The Metropolitan Tract Society, after flattering promises to the religious public, has done nothing; and the public are not now aware even of its existence.

“ The Young Men’s Society, with the declaration it issued, have both been given up, after several advertisements that connected it with No. 20, Red Lion-square, and a new society, called the British and Foreign Young Men’s Society, established in its stead.

“ The Reading-room, at present, has also failed; and without a great addition to its subscribers, it cannot pay its rent and publications beyond the year.

“ The Adult School Society, at No. 20, Red Lion-square, is another candidate, by appeal and advertisement, for the countenance and support of the public; but as it has made no report of its proceedings since its appeal, I can give no account of its funds nor operations.

“ Among the last is the London Female Mission, first projected under the name of the Female Friend Society, but published to the world as the London Female Mission. It is the crisis brought about by this society that has compelled me to look differently at the London City Mission to what I did; not that my feelings towards the Mission are changed, but my confidence has been materially shaken in the prudence, discretion, and judgment of Mr. Nasmith, seeing that he is the originator and prime mover of one and all of these institutions.

“ Brethren, look calmly and as prudent men at your position, and the facts of the case. You stand in no ordinary relation to the religious public of London, and you have created and taken upon yourselves a solemn responsibility as to the evangelization of London, and the management of an institution which proposes, under God, to effect it. For your convenience, and the affairs of your Mission, you have taken a suite of rooms at No. 20, Red Lion-square, commodious, and in every way eligible, and the house free from disrepute when you entered it. In a few short months you are surrounded by several new neighbours; and the religious public, knowing that the founder of the Mission is the projector of these other new ones, begin to think that the Philanthropic Institution House has been taken for the creation of societies.

“ At length, a society, only second to your own (if second) as to the comprehensiveness of its plans, and the minuteness and intricacy of its details, and requiring large funds, is announced with your fair and popular name, changing the word *City* into *Female*, and located in the same house with yourselves. The public think that the managers of the London City Mission know of all these new Societies, and sanction them, especially as they see the names of several connected with the Mission on their Committee. But *rooms* for the Committee of the London Female Mission are not enough. The stables of the house are converted into a probationary house for wretched females—of a house where sixty young men meet to hear a lecture on the Tuesday morning (to the yard of which they have access)—where fifteen or twenty meet to report on the Saturday evening—where clerks are kept—a housekeeper resides, and

which is also the office and place of meeting of the British and Foreign Young Men's Society. That a part of such a house should be appropriated for the reception of the worst of females, without a day's character, has appalled me. The paling in the yard in which these girls must often be, is easily climbed, and their contiguity to the house decidedly unsafe. As if this were not enough, a door has been fixed in the paling, and a stone path laid down to the back door, thus connecting the probationary house with the house of which it is the stables, and therefore, to the public, almost under the same roof.

“The indelicacy and imprudence of such an arrangement must strike every prudent person as soon as mentioned, and that the managers should silently permit these things, and continue the Mission in a house now ineligible by the many new speculations which have issued from it, as well as by the contiguity of so many abandoned females, is deeply deplored by many of the best friends of the Mission, who either say, we have nothing to do with it, much as we regret it, or who have not courage plainly and faithfully to state their sentiments upon the subject. Though these societies are professedly separate, the *public* identify them as the product of one mind, as located in one spot, mainly directed by the same energies, and supplied from one source; thus their confidence is destroyed, and the existence of the London City Mission endangered.

“These results will be inevitable if the present proceedings are continued. First, the management of the London City Mission will be inefficient. The executive of all its plans and operations is Mr. Nasmith, and it is

in his power not only to work it, but, under God, to consolidate its various interests. If, however, he devote his mind to other objects, he cannot give it to the London City Mission. THE MIND that ought to be employed in directing, establishing, and inventing for the London City Mission, is engaged in originating new institutions; providing constitutions and rules; organizing committees, and pleading for funds; and all this when you have but sixty-four Agents out of 400, and a few thousand pounds per annum, instead of 30,000*l*. Certainly, two or three minds of great power might be fully engrossed in managing and providing for the Mission.

“ A second result will be, the destruction of public confidence in whatever may originate in, or be connected with, 20, Red Lion-square. It was not unnatural that, at the founding of the Mission, many persons should hesitate when they seriously reflected upon the magnitude of the work proposed; and also when many knew that not a few similar, established in other places, had greatly declined or become extinct. But to have this succeeded by so many others, and to perceive such a determination to go on with them, will compel even men of great moral courage to hesitate, lest they incur a responsibility they cannot meet, and be involved in difficulties from which they cannot easily be extricated. It was only on last Monday week that a minister of great influence in London, and who a short time since thought favourably of the Mission, said to me, ‘ Sir, 20, Red Lion-square, is the laughing-stock of the religious public; and I know that many of my brethren are amazed at, and bitterly regret the fecundity of the

Philanthropic Institution House. On this subject, however, you will continue to accumulate evidence that will prove exceedingly painful.

“ The third result will be, the decrease of your funds until you will not be able to meet the demands of the Mission. I have already shown that the corresponding half of last year were much greater than of this; and, looking fairly at the case in all its bearings (although much may be got by an extraordinary effort), I am sure that permanent funds will not be provided while so many institutions from one house are crowded upon the attention of the public. I have been told by some who have given liberally to the Mission, that they shall give no more; for they expect that the Mission will eventually share the fate of some other societies now nearly, if not quite extinct.

“ I have thus, brethren, discharged a painful, but solemn duty. I ask for nothing to be done to gratify me, or to meet my wishes. After maturely weighing the several facts now stated, and others that have come under my observation that I need not state; and after solemnly and prayerfully looking at the whole question in the most favourable light, I feel that I must decline my connexion with the Mission.

“ While the Mission is in company with these new societies—while Mr. Nasmith’s attention and energies are divided among them—while they are all candidates for public favour and support, the Mission will not succeed; and, as I have no hope of any change that would place the Mission on a different basis (for I believe that Mr. Nasmith’s whole mind is wanted exclusively for the Mission), I must retire.

“ I do it while the stability of the Mission may be

secured by an enlightened and vigorous management; and if my withdrawal should place your position before you more clearly, and awaken your attention to public opinion, I shall probably do more for the Mission, eventually, by retiring, than if I had continued connected with it."

This letter is pervaded by an earnestness which shows how deep a hold the subject had taken on the mind of the writer, whose sincerity none could question, whatever might be thought of his opinions. Right or wrong, Mr. Ainslie was an open and manly opponent. This letter was not the vehicle of sentiments which the writer wanted courage to state in person; for, believing his opinion to be founded in truth, he was ready and anxious so to discuss and maintain them. He expressed a desire to meet a full Committee for that very purpose, and his request was promptly complied with. The Committee met; and Mr. Ainslie was allowed to support his views. The Committee, however, thought—and as the event has shown, thought justly—there was much exaggeration in the statement, and much needless alarm entertained by those who cherished the views comprised in it; and accordingly the matter terminated in a resolution to the effect, that no harm whatever could arise from the contiguity of the Female Institution, which was the chief source of the dread and the discontent. Mr. Ainslie, whose resignation, as tendered in his letter, was accepted, quietly withdrew; but the effect of this withdrawal was less to allay than to augment the fears thus entertained. The views of Mr. Ainslie, on this head, were common to the chief clerical supporters of the Mission, who, in addition to these grounds of complaint, had objections, as already stated,

peculiar to themselves, arising from the inequality above referred to. About a month after his resignation, the Rev. Sanderson Robins wrote a letter to Mr. Nasmith, in which he says, "My attachment to the principle on which the Mission was founded has suffered no diminution, and I firmly believe that if any impression is to be made on the mass of sin and ignorance in this town, it must be by the united efforts of the people of God. But I have no confidence in the management of this society." After enumerating and objecting to the new institutions, mentioned by Mr. Ainslie, he says, "Neither am I content to find so large a portion of agents taken from the Baptist denomination—no fewer than *nine* out of the fifteen, whom I have lately seen." The letter thus concludes:—

"I do fervently desire that, by Divine help, the Society may yet be brought back to its former standing, and fulfil its high and holy objects. Although I am no longer attached to it by membership, or contribution, I shall not cease to pray that God would pour upon it the spirit of wisdom. If it is to prosper, it must forthwith give up all its offsets; the salaries of the agents must be increased; they must live among their people; they must be men of a far higher order than the present average; they must not be fetched from their work, at the expense of a day, to the morning lecture; and there must be a strict impartiality preserved in selecting them from different portions of the church of Christ."

On the 8th of March, the Hon. and Rev. B. W. Noel thus addressed Mr. Nasmith:—

"My dear Sir,—I am very sorry to feel obliged to

resign my connexion with the City Mission on the following grounds :—

“ I had hoped that Churchmen and Dissenters would have been found to act together in it; or, rather, while I expressed to you my fears that they would not, I was willing to make the experiment. I now find that scarcely any Churchmen become your agents; and that your agency is likely to become still more exclusively dissenting. Under these circumstances, while I wish you success in your Christian efforts, I think it right to give my little influence to a Society which is exclusively of my own denomination, rather than to one which is exclusively composed of those who belong to other denominations.

“ 2. I think so large a Society wants a larger Committee of persons well known to the Christian public; and in the prudence and vigour of whose administration the public may have confidence; and I see no probability of such being formed.

“ 3. I have reason to believe that many of the agents are ineffective; and, from the rate of payment, fear that few persons will be employed who could otherwise have obtained a livelihood.

“ 4. I cannot but regard the employment of so many of the present agents without any examination by the four examiners, a breach of faith with the subscribers and the public.

“ 5. I cannot but agree with Mr. Ainslie in thinking that the institution of several new societies, mainly under the same superintendence, is calculated seriously to affect the credit of the City Mission.

“ 6. The resignation of Mr. Robins and Mr. Rodwell

will leave you without any Episcopal examiner, and form, what I fear will prove, an irreparable breach in your constitution.

“ I feel therefore compelled, in regard to my own influence as a minister, and that I may not mislead others by my example, to decline any further connexion with the Society. But, at the same time, wish you every blessing in the conducting of the Society, which, if it is not what you hoped it would become, may yet, according to its means, by prudence in the selection of its agents, do much good to some of the destitute parts of the metropolis.”

This letter, notwithstanding the gentleness of its spirit, and the moderation of its language, clearly shows how much the mind of the writer was alienated. By this communication, matters were brought to a crisis. It was felt that the loss of Mr. Noel would be the loss of the Church ; that of Mr. Robins, Mr. Rodwell, and others, might have been made up ; but this was irreparable. What then was to be done ? Mr. Nasmith resolutely held by his principles, and the committee by their integrity. With respect to the composition of their own body, there had been no packing ; in the choice of agents, no partiality. Mr. Robins states, that there “ must be a strict impartiality preserved in selecting them from different portions of the church of Christ.” But he seems to have forgotten that the selection was of necessity confined to the presentation which was the voluntary act of the parties, and beyond the control of the committee. If churchmen did not offer themselves, how could churchmen be chosen ? If, as the fact was, the Baptist body furnished the largest amount of competent lay agency, next to them the

Methodists, then the Independents, and last the Church, how could the committee act otherwise? Besides, as the promulgation of systems of ecclesiastical polity was to be no part of the business of the Mission, since on that subject the rules imposed silence on the agents, under the penalty of exclusion, not a particle of importance attached to their views on that point, while their knowledge of the truth, their experimental acquaintance with its power, and their capability of communicating it to others, were matters of the utmost moment, and the only necessary subject of inquiry. This principle entirely and uniformly governed the proceedings of the committee in the selection of missionaries.

Mr. Noel's statements relative to the examination of agents admits of a very satisfactory explanation. He says they were employed "without any examination by the *four* examiners." Mr. Robins, too, affirms that "Although the constitution of the society expressly prescribes, that they should be examined by *four* ministers in succession, they have, in very few instances, been submitted to the judgment of *all* the appointed examiners." A charge of negligence, and consequently of deception, is here implied, or rather preferred against the committee, which had no foundation whatever in truth. It is an over refinement in the work of accusation, and strongly demonstrates the want of any substantial ground of complaint. In all such laws there is, and there ever must be, if society is to work, an implied latitude of interpretation. The spirit, rather than the letter of the regulation, is to be conscientiously observed. It was not an easy matter to make an arrangement by which a candidate could be seen by four different gentlemen, not meeting in one room, like the examination

committees of our Home and Foreign Missionary Societies, but in their own houses, in some cases miles apart, and some or other of themselves occasionally out of town for weeks, or residing for months together, during summer, in the country. Again, why "*four* examiners," with four separate examinations, and all this in addition to those of a committee of intelligent men, and that committee comprehending David Nasmith? Why this mighty apparatus of inquisition? Because of the appalling difficulty of the work? Not at all. Why then? Simply to satisfy party, and to conciliate prejudice. The thing is really ludicrous; it is wholly unlike aught known even among our colleges and great missionary establishments, where the business is uniformly and always efficiently managed by a committee. But, even there, in no case, perhaps, are *all* the members present, yet no censor ever stands forth to charge the directors on that ground with a breach of faith, or a neglect of duty. I contend, therefore, that the integrity of Mr. Nasmith and the committee was wholly unimpeachable. Of this alleged grievance Mr. Ainslie makes no complaint, nor even mention; and had error on this point existed, it could neither have eluded his penetrating glance, nor have escaped his unsparing lash. Nay, if culpable negligence had existed, he, with other men of equal principle and honour, must, as members of the committee, have been parties to it. The charge was clearly grounded on a misapprehension.

Having stated generally the facts of this important event, it now becomes my duty to take a more enlarged view of the whole affair, and to clear up certain points in which the subject of this volume appears to considerable disadvantage. The letters above recited must, to

the reader, bear the character of an indictment. They go very far, indeed, utterly to divest Mr. Nasmith of all claim to sound judgment and ordinary prudence, attributes so essential to a social reformer, and for which that bright roll of eminent men in Glasgow, where he spent three-fourths of his life, so unanimously and so emphatically commend him in the attestations which appear in the inscriptions in the earlier chapters of this volume. The charges thus preferred are confined to the deeds of one and twenty short months, which, in London, are but as so many days. When these charges, moreover, are closely examined, we think there will be found in them the elements of the highest eulogy. Let it be remembered that Mr. Nasmith was not the salaried servant of the London City Mission, and being under no engagement he committed no breach of trust, or of duty. Again, he came to the metropolis, not solely as a founder of Missions, and with a view exclusively to institute that particular Mission; but avowedly as a General Moral Agent, bent on doing good in all possible ways, by all practicable means. He only did here what he had endeavoured to do everywhere; adopted a variety of methods to accomplish a corresponding variety of objects; methods which, while new and alarming to others, were old and familiar to him, and which, even if they had failed in London, had elsewhere been attended with cheering success. In these new creations, Mr. Nasmith was quite unconscious of doing anything at all extraordinary. One thing is clear: he did not, in these moral provisions, outrun the moral wants of this mighty city; nor was any fault found with the means employed, on the ground of their inadequacy to meet the end. In the above letter it is contended that the City Mission

required the whole of David's thought, time, and labour. Here, again, it is forgotten that he was not to be judged by the rules which regulate ordinary men. With all such matters he was thoroughly familiar; he could have formed the four societies, enumerated in those letters, in a single evening. He framed constitutions with more facility than some men write letters of common friendship; and with respect to personal agency, a single day to David Nasmith was equal to a whole month to the great body of mankind.

Before we proceed further, we must sever Mr. Ainslie from Messrs. Robins, Rodwell, and Noel. Those gentlemen were avowedly, and doubtless conscientiously, influenced by ecclesiastical considerations; with them the immediate interests of the Mission were, at least, a subordinate consideration. Not so with Mr. Ainslie: his mind was filled with the dreadful, the overwhelming thought of a perishing city! He fully believed that the Mission was well adapted to promote its salvation. He considered that its effective management imperatively demanded Mr. Nasmith's entire and undivided energies, with all the funds which could possibly be collected. Now there can be no doubt, that, in this view, there is not only much plausibility, but much soundness. A field so vast would doubtless have furnished sufficient scope for a hundred such men as Mr. Nasmith, and for all the funds which could have been procured. But this assumes that the societies which he formed were for other and conflicting objects; whereas in their formation he contemplated only one result—the spiritual and temporal welfare of our metropolitan population. Those various institutions were merely parts of one great whole, intended to achieve

one grand object. Mr. Ainslie, in the warmth of his zeal, took much for granted that might have been successfully disputed. With respect to the public meetings, he, for the moment, forgot what no man better understands—the force of novelty among the civic multitude. That the second meeting was less crowded than the first, proved nothing either as to the merit of the Mission, or the popularity of its management. The doctrine of “balance,” too, is a most uncertain test by which to determine the character of religious institutions. The most meritorious and the best conducted societies, we all know, are too frequently all but drowned in debt, a circumstance which is often used with not a little success as the ground of the most powerful plea in their favour.

The truth is, that the committee advanced at a too rapid rate. Encouraged by the success of the first meeting, and, in the fulness of their hearts, not doubting that to-morrow would be as that day, and still more abundant, they augmented the number of their agents far beyond the assured means of support. But at the very moment of Mr. Nasmith’s resignation, measures were being adopted which would speedily have overcome the difficulty, and led to a great and permanent increase of the revenue.

The idea of a Philanthropic Institution House, as we have already seen, was not new to Mr. Nasmith, and the principle was demonstrated with admirable success in Glasgow. The notion rests on one of the soundest doctrines of true political economy, and, properly worked out, would contribute immensely at once to cheapen and to expedite the business of religion and philanthropy : but to introduce it in London required both time and experience.

The principle of the Reading Room was, in the highest degree, excellent. Mr. Nasmith had also had abundant proof of the value and importance of this in the Religious and Charitable Institution House, Glasgow. That it failed in London was to the reproach of the city, not of its projector. An educated people will demand the establishment of such Rooms by hundreds of thousands. The world has already, to a vast extent, availed itself of this species of literary institute.

An Adult School Society is surely an Institution which requires no apology; and in London its necessity is great beyond expression. In 1839, the year of David's departure, were not 17,428 marriages celebrated in the metropolis, at which 6,188 of the parties could not sign their own names? In 1840, were not 18,648 marriages celebrated in it, at which 6,886 of the parties could not sign their own names? In 1841, were not 18,096 marriages celebrated in it, at which 6,411 of the parties could not sign their own names? Is it not a fact established by parliamentary returns, that in the space of three short years, in England, 367,894 marriages took place, at which 304,836 of the parties could not sign their own names? Is there, then, not a loud demand, a crying necessity for an Adult School Society? Was not the object of such a society, moreover, in perfect keeping with the object of a City Mission? Was it not, where practicable, an essential branch of such a Mission in a state of complete organization?

The Metropolitan Monthly Tract Society had in it nothing visionary. Mr. Nasmith had, in the year 1832, formed the Scottish Monthly Tract Society, the eighth report of which is before me, and from which I learn that during these eight years, the society had issued no

fewer than 6,483,259 tracts ; or 52,817,836 pages of gospel information ! Was such a society less needful in London than in Edinburgh ? The letter of Mr. Ainslie says, “ The Metropolitan Tract Society, after flattering promises to the religious public, has done nothing ; and the public are not now aware even of its existence.” This was an error. The society is at this moment in operation at 20, Red Lion-square, under the auspices of a number of the best men in the metropolis ; and, in my judgment, few institutions have stronger claims to the cordial support of the churches of the land. The report before me says, “ The present position of the society is encouraging ; the income during the past year has been considerably augmented, 200 additional contributors have been placed on the list ; new fields of labour are opening on every hand ; and a considerable portion of the original debt has been liquidated.” It further states that it “ has been honoured to carry the glad tidings of mercy, by means of suitable publications, to the higher classes in Britain ; a work previously overlooked in some degree, but now carried out among a portion of the community, in a great measure inaccessible in any other way. Between 300,000 and 400,000 tracts have been issued.” Here again, surely nothing can be more congruous with the character and objects of a City Mission.

The London Female Mission brings up the rear of the charges against Mr. Nasmith. Mr. Ainslie says, “ It is the crisis brought about by this society that has compelled me to look differently at the London City Mission to what I did ; not that my feelings towards the Mission are changed, but my confidence has been materially shaken in the prudence, discretion, and judgment of Mr.

Nasmith, seeing that he is the originator and prime mover of one and all of these institutions." So it was, and so let it be ! It is at once his pride and glory ! The charge implied in the assertion that "The Philanthropic Institution House was taken for the creation of societies" ought to have been his praise ; yet strange to tell, it was made his reproach ! In the above letter, the Female Institution is most elaborately aggravated into a frightful enormity. It was a death-blow to the virtue of the neighbourhood ! A fatal source of moral pestilence ! The Committee of the British and Foreign Young Men's Society, the housekeeper, the clerks of the City Mission, and the Missionaries themselves, all, all were put in jeopardy !

Now all this is mere rhetorical exaggeration ; but it was viewed as a sober matter of fact ; and, according to Mr. Ainslie, "deeply deplored by many of the best friends of the Mission." Friends they might be ; but certainly they were not philosophers. In this, as in too many cases, feeling outran judgment. Seldom, indeed, has alarm been more unfounded, or complaint more preposterous. Were it not for the painfully pathetic character of the topic, it were a meet subject for derision. A large number of pious men assemble for a lecture on a Tuesday morning, and a smaller number of the same body return to report on the week's labours, on a Saturday evening ; in the former case, to meet the lecturer ; in the latter, the secretary. And because there is, in the vicinity, a receptacle for poor penitent outcasts, between which and the Mission-house there is only a partition which "may be climbed," it is, forsooth, "decidedly unsafe." Would that all the young men of London were in a situation of equal security ! Were

not these very Missionaries coming into casual, nay, constant contact, with swarms of the still impenitent companions of these returning prodigals, not only in every street, but in their several districts, and necessarily, not seldom in the very dens of their infamy? And if the grace of God sufficed to keep them under circumstances so appalling and so perilous, could they be endangered during the hour of lecture, or of report, by the vicinity of this House of Refuge? In this case, alas! as in others analogous, was not delicacy exercised at the expense of humanity? Did not Christian men view with contempt and scorn a measure which the apostle of the Gentiles would have hailed with satisfaction and joy? This Female Mission was a necessary and most important adjunct of the City Mission. It, in fact, naturally sprung out of it; and instead of the friends of the latter going about, puling that, in consequence of its establishment their "confidence was destroyed," and that they considered the "existence of the City Mission endangered," it ought to have multiplied its supporters by thousands, and rallied around it all the humanity of London!

I have endeavoured carefully and deeply to scrutinize this subject; and the result has been, to establish my conviction of the wisdom, the excellency, and the necessity of the measure. I have thoroughly investigated the constitution, character, and history of the Female Mission, going through all its records and reports, from the hour of its formation down to the present time; and I unhesitatingly pronounce it one of the most laudable institutions of our age and country. I feel bound, however, in making this declaration, at the same time to confess that, till now, I never fully understood

it, having, like too many, without examination, taken up with general ideas of its merits, and, to some extent, I regret to say, shared in the clamour which at that time prevailed against it. I stand corrected, and would now make all the reparation in my power, both to my deceased friend and to the cause of humanity, by a correct statement of the facts of the case. The following is the published account of the Society.

“The object of this Society is to improve the character and condition of young women. It seeks to reform the vicious, to reclaim the wandering, and to succour and befriend the defenceless and the poor.

“To effect these objects it has established—

“I. A Probationary House, for *fallen females*, into which such young women as are desirous of abandoning their wicked course of life are received on trial, and from whence, after a term of probation, they are either transferred to district asylums, restored to their friends, or provided with situations. Since the opening of the institution, 57, White Lion-street, Pentonville, *five hundred and forty* penitent outcasts have, through the instrumentality of the Mission, been thus benefited.

“II. A Servants’ Home, where female servants of *good character, who have not fallen*, are, when out of place, provided with comfortable lodgings, *at a moderate charge*, and where a Registry is kept to facilitate their obtaining situations. The Home in Millman-street was opened in January, 1838; since which period *six hundred and thirteen* servants have availed themselves of its friendly shelter, and *one thousand three hundred and nineteen* families have been suited with servants.

“III. A Refuge for Indigent Young Females, in which friendless, but *virtuous* young women, who are so

poor as to be unable to pay the small sum required at the Servants' Home, are sheltered, supported, and trained for respectable servitude. Since the opening of the Refuge, 3 a, Princes-street, Red Lion-square, in 1838, *three hundred and twelve* young females have been trained therein, and placed out at service.

“ In London there are many thousands of young females wholly dependent upon their own labours for daily support: their scanty earnings, in the majority of instances, are barely sufficient to procure the necessaries of life: their resources are contingent upon the caprice of overlookers and foremen, upon fashion, the weather, and what is called ‘the season:’ the slightest failure in health, or any of the uncertainties of life and business, entirely cut off their means of support, and make destitute even the few, who, by superior skill and incessant toil, were, from their miserable pittance, providing a little fund for the time of need.

“ The privations of the young female, when thus suddenly deprived of the means of support, are most distressing:—without food, and pressed by the still more urgent demands for rent, she too often seeks to be relieved from her difficulties by means at variance with the laws both of God and man.”

Such are the institutions, or rather, such is *the* institution to which Mr. Ainslie, a competent witness as to public feeling, thus testifies in his letter: “ It was only on last Monday week that a minister, of great influence, in London, and who a short time since thought favourably of the Mission, said to me, ‘ Sir, 20, Red Lion-square, is the laughing-stock of the Religious Public;’ and I know that many of my brethren are amazed at, and bitterly regret the fecundity of the Philanthropic

Institution House." The "Religious Public" might have found more seemly employment, and those ministerial "brethren" more substantial subjects of "regret;" but "laughter" is less expensive than liberality, and, to some men, "regret" is more convenient than exertion. The Philanthropist is dead, but his work remains, and posterity will now judge between him and those who maligned himself, or depreciated his labours.

The London Female Mission not only survives, but prospers. It is conducted on its original catholic constitution, by a portion of the choicest men in the metropolis; while among its supporters stands Her Majesty the Queen Dowager, with two Duchesses, four Marchionesses, eleven Countesses, two Viscountesses, and a lengthened train of ladies of the first rank among the nobility of England. The income of the first year was 1651*l.* 17*s.* 11*d.*; that of last year, 3369*l.* 0*s.* 2*d.*

With a view to remove the objections of Messrs. Robins and Noel, with other gentlemen like-minded, and so to retain them, it was proposed by some that the laws of the constitution should be revised, and the Committee remodelled, half being Churchmen and half Dissenters. To this Mr. Nasmith was irreconcilably hostile, considering it a concession to party spirit, whereas in the formation of all his Missions he had never recognized the existence of party; he knew no party but Christians. In the original constitution, I find only one law relative to the qualification of all concerned, viz. "No person shall be recognized as a Manager, Agent, or Visitor of this Society, who is not of evangelical principles, and who does not afford evidence of personal piety." Here the matter of qualification terminates, while it is declared that "the object of this Society shall be, to extend the

knowledge of the Gospel, irrespective of peculiar tenets in regard to church government, among the inhabitants of London and its vicinity." Mr. Nasmith's object was, to extend the "common salvation," by means of those who held and adorned the common faith. It would have given him no concern whatever had nine in ten of the Committee, and agents, and visitors been Churchmen, instead of Dissenters, unless for the apathy which the absence of others might have been supposed to imply. He, therefore, determined, whatever might be the result, to abide by his principle, and the Committee, with a generosity and fidelity worthy of all honour, declared their resolution to cleave to him. The spirit of the Committee, on this occasion, was the more laudable, as they had no personal predilection in behalf of the principle, and would have had no objection to a Committee composed of equal numbers of Churchmen and Dissenters.

To Mr. Nasmith this was a moment of no ordinary trial, and he proved himself fully equal to the emergency. His choice lay between relinquishing a Mission incomparably the most important that he had ever formed, and adhering to it under circumstances which would inevitably, to a considerable extent, at least for a time, have impaired its efficiency and narrowed the range of its operations. Great as he deemed his principle, he saw clearly that, for practical purposes, there was a principle still greater—the necessity, in the present case, of uniting both classes, and the duty of labouring to effect that union, if not on his own terms, on the terms of the parties who were to form it. In this, the most painful hour of his public life, Mr. Nasmith's courage, which never for a moment forsook him, quickly

came to the aid of his upright conviction. What he had the sagacity to see as duty, he had the energy to execute. That the unity indispensable might be effected and upheld on the only condition attainable—an equal number on both sides—he determined at once to withdraw. That he might personally maintain his own principles, and yet leave full scope for the operation of the principles of others, he resigned his office of gratuitous Secretary. At no time, and by no act of his life, did he ever furnish a nobler display of real greatness. He sacrificed much that was inexpressibly dear to him, in order to remove all obstacle to the more extensive promotion of the best interests of the perishing myriads of London. The Committee laboured hard to retain him; they sent a deputation, consisting of Messrs. Reynolds, Mayo, and Claypon, three gentlemen who had well merited, and who fully enjoyed his confidence, to endeavour to reconcile him to the new principle of half Churchmen and half Dissenters, but in vain. His pure mind and boundless charity revolted from all such arrangements, as a homage to feelings and principles which, in his view, ought to have no place among the people of God; and it may be doubted whether the perfection of Paradise has changed his opinion.

This event caused deep regret to the Committee, who immediately assembled and passed the following resolutions respecting David and his devoted friend Mr. Carver, who, with a fervour of affection and a stability of purpose seldom seen in our selfish world, clave to Mr. Nasmith under all his trials, and made common cause with him in all his philanthropic labours, till death dissolved the union. The minute runs thus:—

“ At a meeting of the Committee of the London City Mission, held March 17, 1837, Resolved, That the thanks of the Managers be given to Mr. David Nasmith, the Founder and gratuitous Secretary of this Society, for his unwearied devotion to its interests; that the Managers cannot but deeply lament the occurrence of any circumstance rendering his resignation, in his opinion, advisable; and that it is with pain they lose the services of one who, from his great experience and unceasing assiduity, was an invaluable coadjutor in this great work.

“ That the thanks of the Managers are due to E. T. Carver, Esq., for the zeal and activity he has always evinced in the discharge of his voluntary and arduous labours as Corresponding Secretary; and that it is with great regret they receive a resignation depriving them of his valuable co-operation.”

Thus ended the connexion of David Nasmith with the London City Mission.

CHAPTER XXII.

Address to Mr. Marks—Formation of the British and Foreign Mission—Missions formed at Cambridge and Birmingham—Display of Christian principle—Lines of encouragement—Magnanimity with respect to the London City Mission—Mission formed at Manchester—Means adopted to strengthen the Mission—Missions formed at Leeds, Bradford, Halifax, Huddersfield, Wakefield, and York—Discussions respecting the path of duty—Coincidence of judgment between Mr. and Mrs. Nasmith.

TO JOHN ISAAC MARKS, ESQ.

SIR,—Among the generous little band who were associated with David Nasmith, in his attempt to establish the London City Mission, a very prominent place belongs to you. Early in August, 1835, you became a member of the original committee, and from that time to the present you have been a devoted friend and supporter of that invaluable institution. To your lot, likewise, fell the honour of drawing up its first Report; and from the outset you have sustained the office of its Sub-treasurer. These facts point out the connexion which has, from the first, subsisted between you and the Mission; but there is another fact which deserves mention. You introduced to its Founder the most faithful and devoted friend he ever had in England, or, perhaps, in the world. That friend was Edward Turst Carver, in whom David fully realized the scripture, “A friend loveth at all times, and a brother is born for adversity.” Nor was this all; for you thus

led forth into public life a man whose delight is in doing good, and who devotes his days and nights to the furtherance of those objects which were most dear to the heart of David Nasmith. To you, therefore, I inscribe this chapter of the history of a man, with whom you consider it a high honour to have been associated in works of faith and labours of love.

MR. NASMITH having now become severed from the London City Mission, felt once more at perfect freedom wholly to yield himself up to those all-powerful principles of general philanthropy which had hitherto governed him, and he lost not a single day in the adoption of new measures suited to his altered circumstances. Writing, next month, to Miss Harriet Read, he says: "Immediately after resigning our connexion with the London City Mission, we formed what is called The British and Foreign Mission, for the purpose of opening correspondence with all existing City and Town Missions, and planting new ones where they do not exist, to the extent of our ability, and by such other means as Divine Providence may point out, to do good to the souls and bodies of mankind. I have associated with me in this new mission a few brethren, in whom I have confidence, to help me, by their counsel and prayers, in the performance of that work, to which I feel more and more satisfied God has called me." This new society was founded March 16, 1837, at 20, Red Lion-square, at a meeting composed of three individuals, Mr. Nasmith, Mr. Carver, and Mr. Richard Perkins, who was in the chair. The fact that, on this occasion, he was attended by only two

friends, shows that he either did not seek, or could not find, a larger number; and I believe the former to have been the fact. In these two friends he placed implicit confidence, and they, in return, cherished for him a boundless affection. He was to them an oracle, and they to him an organ. But, whether viewed as an agent or as an instrument, the three were one, without a jar, till death dissolved the union. Numbers might have been had, if numbers had been necessary to David's present purpose; but there was no such necessity; for what was now intended to be done, he alone could do, and he forthwith set about it.* Proceeding to Cambridge, he there formed a Town Mission, and a Young Men's Society. He likewise formed a Society for the latter in Ely, as he passed on to Birmingham. Writing from the latter place, on April 18th, to Mrs. Nasmith, whose tender spirit had been fretted by the tongue of idle gossip, he says: "Touching the Mission publishing reasons for the recent changes that have taken place among them, allow me to ask you to give yourself no concern or uneasiness. Suppose they should publish, the press is open to us; and may the Lord keep us from dishonouring him and his cause!" In the same letter, referring to a prayer-meeting held in town on his behalf, he says: "On Friday evening, when you and the beloved brethren and sisters were met in prayer for us, we were at the same time assembled; and the Lord answering your

* The committee was shortly after enlarged, and composed of the following gentlemen:—

Treasurer—Edward T. Carver, Esq. *Secretary*—Mr. David Nasmith.
Committee—Mr. Burr, Captain Corner, Mr. Dunlop, Mr. Perkins, Mr. W. Hitchcock, Mr. Laundry, Mr. Norwood, Mr. G. Charlewood.

request, by giving one heart and mind to all present in the formation of a Birmingham Town Mission. Yesterday I met about twenty ladies, who formed themselves into a Ladies' Branch, in aid of the Mission. Twelve became collectors; a treasurer and two secretaries were appointed. This morning, at half-past six o'clock, I met with about seventy young men, who formed themselves into a Birmingham Young Men's Society; and in two hours hence I am called to address, it may be, some hundreds of young men. To-day, at eleven o'clock, I formed a West Bromwich Mission. To-morrow, at three o'clock, I return to the same place, to form a Maternal Society; and in the evening, I trust, a Young Men's Society. Last Sabbath I addressed two Sabbath-schools in the morning, and two congregations, one in the afternoon and one in the evening. If the Lord will, I leave this on Friday morning for Manchester. Tell brother Perkins, brother Carver, and all the brethren and sisters, that so long as they hold up my hands by prayer, the Lord will prevail. Pray, pray, pray for me!"

Writing to an Irish friend, from Manchester, certain facts come out incidentally, showing with what nobility of mind he acted towards the London City Mission. Referring to the new Society, he says: "From the funds contributed to this society, I have intimated I shall receive support for my family. We intend having a Training School for Agents, that we may be able to meet the demand for men who understand the system, to commence in those places where I form *new* Missions. From the London Mission I sent one agent to Plymouth, one to Norwich, two to Yarmouth, and have just taken another as secretary to the Female

Mission. At this moment I have applications from Cambridge, Birmingham, West Bromwich, and expect others shortly, for men; but I have none to send. One half of the agents now employed in the London City Mission would be at my service, if I chose to say I would take them. Not a few have given me to understand, that, whilst they are Christ's servants, they are at my call to go wherever I think they may be most useful: but I shall in no way attempt to interfere with that Mission."

In Manchester, David met with a reception characteristic of the Christian public of that great town. As soon as arrangements could be made, a meeting was held; and on April the 25th, a mission was formed, as he correctly states, by "some of the most influential men in Manchester."* While here, Mr. Witherspoon put into his hands the following lines, from which he himself had often derived comfort, and which at this time were not a little in unison with the feelings of Mr. Nasmith.

Though the morning of life should be gloomy and clouded,
 The noontide in storms and in tempests should rave;
 The evening in darkness, thick darkness, be shrouded,
 And close, late and low'ring, the night of the grave:
 Yet the faithful, undaunted, with hope strong and cheering,
 Proceeds through the dark vale, not doubting nor fearing,
 With transport he looks to the joyful appearing
 Of Him, who came, lowly, "to seek and to save."

* The following gentlemen constituted the Board of Managers:—

Treasurer—Mr. Thomas Crewdson. *Secretaries*—Mr. John Hewitt, Mr. Samuel Giles. *Superintendents*—Messrs. Joseph Adshead, William Boulton, Isaac Crewdson, Joseph Crewdson, James Carlton, Thomas Caye, Samuel Fletcher, Robert Gardner, Thomas Harbottle, J. H. Hulme, John Marsden, William Neild, William Wood, J. F. Watchurst.

Though the world in the depth of affliction should leave us,
And those we relied on stand aloof from our woe ;
Though foes should combine, whilst false friends deceive us,
And darken the cloud that surrounds us below :
Yet the day star shall rise on the gloom of our sorrow,
Woe weighs to-night here, but joy comes to-morrow ;
From the "fountain of life" we may comfort still borrow,
Which earth and her princes could never bestow.

On Mr. Nasmith's return to the city, he proceeded to adopt all practicable measures to strengthen the Mission ; and, with a view to the needful publicity, it was resolved to convene a meeting of the subscribers and friends of the Society, on May the 29th, for reporting progress, and setting forth the objects of the Mission. This meeting was held in the Music-hall, Store-street, at the time specified. The minutes record a large amount of business during the months of June and July, till the beginning of August, when David set out for the North. On reaching Leeds, he was kindly received by Messrs. Giles, Scales, and Ely, who, in the absence of Mr. Hamilton, gave him the names of a few of their most efficient friends, who were likely to enter into his object, and prosecute it with energy and perseverance.* At night he convened as many of them as could be brought together, and formed a Town Mission. On the evening of the following Sabbath, addressing his beloved Frances, he thus records the workings of his heart :

* The first board of managers was formed of the following gentlemen :—

Treasurer—Mr. John Heaton. *Secretaries*—Mr. John Wade, and Mr. John Jowitt, jun. *Committee*—Mr. Clapham, Mr. Christopher Dove, Mr. G. K. Hirst, Mr. J. Y. Knight, Mr. Henry Rawson, Mr. George Smith, Mr. J. H. Townsend, Mr. John Walker.

“ I have just now spent more time in real converse with our Father in heaven than I have done for a long period at one time. It has not been with me a season of ecstasy, but one of real joy and satisfaction, in which, in the simplicity and sincerity of my heart, I have been enabled, I trust under the guidance of the Holy Spirit, to tell Him all I want for myself, for you, for our dear babes, for our kindred, and for his cause. He has heard; and not for our sakes, but for his name's sake, for the sake of the Son of his love, he will answer. I know he will. I *have* trusted him, I *do* trust him, and I *will* trust him; and we shall yet praise him. I have been telling my Father about the two meetings I purpose holding to-morrow. I find they are his, and that he is going to work by them; the Holy Ghost having given me desires concerning them that are great, touching his glory, and my nothingness.”

Mr. Nasmith next proceeded to Bradford, Halifax, Huddersfield, Wakefield, and York; in all of which he formed both Missions and Young Men's Societies; with Tract Societies in Halifax and Wakefield, and Maternal Societies in Halifax and Huddersfield. From Huddersfield, on the 31st of August, he wrote, at great length, to his much loved companion, pouring out his soul, with the simplicity of a child, and the fervour of a saint. The following passage, clearly arising out of an expression on her part of feeling and opinion, is highly characteristic of the man, and strongly marked with moral beauty :

“ Do, my dear, always say to me what you think; for although you have too much good sense to expect that I can always see with your eyes, or that I would act contrary to the convictions of my own mind as to

what is right and proper, your kind and faithful counsel I value much, and it has been often of service, in leading to consideration and self-examination. If I know my own heart, I wish to do only what is right, to go on steadily in the path of duty so far as I know it; although I confess I am sometimes in a strait to discern how I ought to act. You will believe me when I say, that to be absent from you is to me by no means desirable, and more especially when I find that your mind and body are at all likely to suffer by it. You have only to say *Come home*, and I will do it; *Stay at home*, and I will do it: and this I will do *only* on this ground—that you are the partner of my life, the mother of my children, tenderly and dearly beloved on many grounds; and that our Father in heaven, by not strengthening your mind and body to endure the separation, is saying to me in his providence, *Stay at home*. Looking at this side of the picture only, the matter is settled without any difficulty. But other considerations come in, and I am quite in a dilemma as to the path of duty, which *alone* is the path of safety. The question arises in my mind—Thus acting, whilst you please your wife, do you not displease God, your heavenly Father? To that I would be inclined to answer, Impossible! for God never calls to two opposites at one time; *if it is my duty* to stay at home, I ought to stay at home. Then this passage troubles my conscience: ‘He that loveth wife or children more than me, is not worthy of me.’ Why should that trouble me, it may be said, when the point has been established, satisfactorily to your mind and to my own, that your health, comfort, and it may be life, are dependent upon my staying at home? Your health I value; your comfort I desire to

promote to the extent of my ability, consistently with my duty to God; and your life, of course, is dear to me, shall I say, as my own. What then? I am compelled to think of bread for me and mine, and I have no right to expect it unless I work for it. How can I work for it? By using the talent given me;—and the demand for the exercise of that talent becomes more and more manifest, by the prayerful anxiety I find everywhere for the introduction of City Missions on the part of Christians, by the facilities afforded me in the course of providence for originating such Missions, and by the abundant blessing resting upon these efforts for the conversion of hundreds and thousands of sinners. When I add to these the Young Men's, Tract, Maternal, and other Societies, and look at what God has wrought by them, I am compelled to pause, and, before the God of providence and of grace, who searcheth and knoweth all the workings of my heart, to ask, 'Lord, what wilt thou have me to do?' He knows I am not disposed to be idle; and that my growing desire is, that my last days may be eminently the holiest and most useful days of my life. This desire and prayer, if I am not greatly deceived, is being answered. Whether my days on earth are drawing to a close I know not, nor does it give me any concern, my only desire being, I trust, to be at my post, when He comes, *doing his will*. An unprofitable servant I am, and ever have been, and will be; but grace is rich and free. Jesus! Jesus is my all in all! I cannot tell you how happy I have been since I left you, in the opportunities he has afforded me of commending his gospel to hundreds, I may say, thousands of individuals. How delightful is the thought that we are enabled to commend each other, and our

beloved offspring, to him who is our Father and our Friend, who can and will care for us and ours! I cannot but admire and adore the kindness of that Providence, that separated me from the pressure of anxiety connected with my post in the London City Mission: (I neither admire nor adore the instruments who caused it.) I now feel that I could not long have stood it. My health has greatly benefited by the change, and the cause of Christ has been furthered in many places by the same."

The spirit in which Mrs. Nasmith received the foregoing, appears from his next to her; in which he says, "I was indeed thankful for its contents, inasmuch as it enabled me to find that your *judgment* fully approved my proceedings; although your feelings, arising from the privation you experience by my absence, lead you to wish I were at home."

CHAPTER XXIII.

Address to Mr. Carver—David visits Scotland—Proceedings in Edinburgh—Visits Falkirk, Glasgow, Paisley, and Dumbarton—Numerous societies formed—Expenses of the enterprise—Letter to Mr. Robertson, of Dublin—Discovers the effect of former labours in Scotland—Returns to London—Visits Brighton; discouragements there—Appointment of an agent to collect for the British and Foreign Mission—The agent visits Manchester and Liverpool, without success—The Mission surrounded with difficulties—Prudence to limit benevolence—David's defence of his course.

TO EDWARD TURST CARVER, ESQ.

SIR,—Of all the inscriptions contained in the present volume, there is not one more merited than that which belongs to you. The history of your connexion with David Nasmith has yielded to me, as his biographer, the most grateful and unmixed satisfaction. The widest observation supplies but few cases of friendship so disinterested, so pure, and so ardent, as that which obtained between you and the founder of City Missions. It consists with my knowledge that you promptly refused places of honour and emolument, that you might enjoy his society, and further his enterprises. The attachment was both mutual and equal. As he was the first to fall, it was yours, adopting the words of the survivor of the most faithful friendship recorded among men, to say, "I am distressed for thee, my brother: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." And had

infinite wisdom, reversing the decree, called *you* first home, he would, with the same sincerity, have taken up the lamentation. From the offices you sustain in the London Female Mission, and in the British and Foreign City and Town Mission, you are still feeding those fires which David lighted, and striving to extend the work to which he nobly consecrated his life, and, a victim to his zeal, sunk into an early grave!

MR. NASMITH, having finished his labours in Yorkshire, proceeded to Scotland. The reasons of this change in his plan are set forth in a letter to Mrs. Nasmith, dated Edinburgh, September the 26th, in the following terms: "I had not the slightest intention of coming to Scotland at this time, until I found that my own funds were getting so low that I could not proceed among strangers; and the money not coming in at headquarters, that something must be done to get funds. To urge the people that I had been successful in leading to care for their own perishing neighbours, to come up, *at the same moment*, to labour for the British and Foreign Mission, would have been to defeat both. I therefore ceased forming new missions when I left York; and came to Scotland, eight days ago, to form Branch Societies in aid of the British and Foreign Mission. I have succeeded in getting a committee formed in Edinburgh, and proceed to-day to Falkirk or Linlithgow, and onward, according to the advertisement, which you will find in a paper that I send by the same post that conveys this letter. Yesterday morning my stock was sixpence, and I owed perhaps thirty shillings for advertising, &c. Now I have paid

all my debts in Edinburgh, except one of about five shillings, and have 4*l.* 5*s.* in hand. I have been bare enough repeatedly on this journey. No one has known it, but my Father in heaven; and he has provided just as I required it, so that I have not known want. I have dined on threepence, and not been the worse for it, day after day, in Yorkshire."

While in Scotland, David visited Falkirk, Glasgow, Paisley, Dumbarton, endeavouring by all practicable means to do good, and advance the interests of the British and Foreign Mission. This tour extended to nearly three months, during which he formed about thirty societies; and never, perhaps, was a larger amount of labour executed at so small a cost. The total expenditure was £21 2*s.* 7½*d.*; while the receipts were £15 10*s.* 10*d.* Writing after his return to his friend Mr. Robertson of Dublin, the following facts come out:—"The funds of the British and Foreign Mission are low, low, low; £130 wanted *now* to pay what is due; besides what they owe me; as yet I have not received *one penny* from them for my family: they have not had it to give." Still, amidst all his privations, circumstances were daily arising to encourage him. Under the neglects of men he was receiving constant tokens of the approbation of God. On his visit to Scotland, he saw, in various ways, the fruit of labours long past. He states to a friend the following instances: "I was told of the daughter of a minister, deceased, who dates her decision to a conversation with me. Of this conversation I have no recollection. The pastor of this young lady, when I called on him, asked if I remembered the first interview I had with him. I said I did not; he then told me that it was to me, under God, he owed his present position;

that about eleven years ago, when he came to my house with some silks that my wife had bought, I had taken an opportunity of talking with him about his soul; and that the conversation led him to decision; in two months after he joined a church of Christ, and then studied for the ministry."

Shortly after his return, he proceeded to Brighton, where, about the middle of October, he thus wrote Mrs. Nasmith: "I find that I may be detained here till the beginning of the week. As yet I have received nothing for the British and Foreign Mission; but step by step I am getting amongst those who are able, may the Lord make them willing! to give to an important Mission. I feel increasingly that except the Lord build the house, the workmen labour in vain. May I be found in my own place, watching, working, looking up, and waiting. Continue to pray for me." David soon found that Brighton, amidst all its glitter, contained but few who had much sympathy with the cause of God. Sir Thomas Bloomfield, Bart., John Puget, Esq., and other gentlemen, had agreed to act as a corresponding committee, to circulate reports and papers, and receive subscriptions in aid of the New Mission; but, beyond his bill of expenses, David, on his return, had no report to make on the subject of finance. Sometime previous to this, a Mr. Brown had been engaged as assistant secretary, who was employed, among other things, to collect subscriptions for the Mission, but this measure proved wholly abortive. In prosecution of his object he visited Manchester, and even there he utterly failed to raise contributions; and he who fails in Manchester, need go no further; for in that case there must be something defective either in the cause or in its advocate. On re-

porting his disappointment, Mr. Brown was instructed to proceed to Liverpool, where his reception was equally discouraging; from the minutes it appears that he returned without a shilling of contribution, and, presenting his bill of expenses, resigned a situation which had few attractions. The office was honourable, and the object was excellent; but so to fill the former as to advance the latter, was a task unusually arduous. The importance of the object was not generally appreciated, nor its nature, indeed, very clearly understood; and it was not every agent that could so expound as efficiently to recommend it.

It was now about the end of 1837; the summer was past and the winter advancing; while the Mission was surrounded with difficulties. David, writing to an Irish friend in December, says, "At this moment the British and Foreign Mission is upwards of £200 in debt, and the managers, with every disposition to supply the wants of the family of their secretary, have been unable to give him for this purpose more than the sum of *three pounds* during the period of nearly nine months, in which he has sustained that office. I am made deeply to feel the anguish of spirit connected with the presentation of bills of printers, &c. &c., for payment on behalf of our Mission, with inability to pay them; with a conscience clear, at the same time, not only as to the motive, but as to the necessity of the means taken in order to the attainment of our end." This is overstrained; zeal is blinding prudence; philanthropy does not require, and piety does not permit us to contract obligations which we have no rational means of discharging. This were to let our "good be evil spoken of;" it is, in fact, near allied to doing "evil that good may come." But

so devoutly generous, so nobly self-denied were his exertions, and so great their results, that the observer's sense of discretion is almost suspended by his feeling of admiration. We envy not the man, nor do we desire his friendship, who refuses one small corner of his mantle to cover a fault so venial in so great and so magnanimous a character ! His own statement in the letter just quoted, is very affecting : " To run contrary to the stream of the wishes of my friends and foes, and to keep myself constantly on the rack, is not chosen, you may well suppose, from any pleasure I can have in so doing ; and certainly not because it adds to domestic comfort, present ease of body or mind, or to the filling of my pockets. But souls, my dear friend, are precious ! Time is short and uncertain ! We must work while it is day. Had I not gone to Bath and the places above-named, not one of the *forty-five* societies, in all probability, would have had an existence, that I have established since March last, the time that I left the London City Mission. Was not my leaving that Mission of the Lord's appointing, though effected by Satan's devices ? Certainly it was. He had work to be done in other places, and I must needs be set at liberty, and inclined to do it. One of the missions which I formed has already fifteen agents ; and others, three, two, one, each. I find in many places a people prepared of the Lord, just waiting to go to work. When in Bradford, for example, a Christian came from Halifax, (not knowing that I was there,) desirous of knowing how he could establish a mission in Halifax ; saying, that it had been on his mind for two years, but latterly he could not rest until something was done to bring it to bear, and already he had got 20*l.* subscribed towards it. In Bath,

one said she had laid aside money for this purpose some time ago, always hoping that something would be done in it. Another said, that so deeply was his mind impressed with the necessity of doing something for the city in this way, that, the week before I arrived, he refused a contribution to a foreign object, reserving it for the city, feeling that something must be set about without delay. A lady of considerable influence had, for twelve months, been urging a gentleman to move in this work. A gentleman told me that, for several months, he has had no peace in his conscience, seeing so many perishing around in ignorance, and no adequate effort making for their salvation. A clergyman, who prayed at the beginning and end of a meeting, held last Tuesday, of about forty ladies, in Dr. Morgan's, told me that he could not express the joy he felt at seeing the Mission plan brought to bear in Bath, his mind having been greatly exercised with the wants of the city for twelve months. I trust, dear friend, that I shall be made willing to retire from labour when the Lord shows it to be duty; but the harvest is now plenteous, and, for my department, the labourers are indeed very few. I must work while it is day, knowing that the hour is coming when I shall not be able."

CHAPTER XXIV.

Address to Dr. Morgan—Death of Miss Harriet Read—David's aims at the commencement of 1838—Philanthropic aspirations—Apprehension of difficulties—Formation of an association for his support—Establishment of the Christian Philanthropist's Fund—Reply to the inquiry of Mr. Claypon—Subscribers to the Philanthropist's Fund, and letter from Sir T. F. Buxton—Excellent spirit of David towards the London City Mission—Becomes united with the church of the Rev. Thomas Lewis—David's renewed dedication of himself to God.

TO W. J. MORGAN, M.D. BATH.

SIR,—Had David Nasmith, with his dying hand, framed a list of such names as he would have desired to be identified with his history, it is, I think, certain that yours would have been among the number. From his papers it appears that he held you in very high esteem; and your own pen, in the following communication to Mrs. Nasmith, dated December, 1841, shows that the regard was reciprocal. By its insertion I am happy to record your mutual friendship.

“The Bath City Mission was indeed founded by my dear and excellent friend, your husband, in my study, on the 17th of November, 1837, and very much blessed has it been since. Having been intimate with me when I resided in Dublin, my dear friend was much with me during his stay in Bath; and I know that he took much pains to form other societies; but, so far as I can learn,

the City Mission alone survives. I know not whether you were personally acquainted with Miss Harriet Read, of Dorset-street, Dublin. Of course you know that she, also, has been called to behold the King in his beauty, and to dwell with him for ever. Many conversations had we together about your dear husband's active and devoted life, and the inscrutable purpose of God in the time and circumstances of his removal, having little apparent cause to suspect that she herself was within a short period of a similar summons. She and her family had been patients of mine in Dublin, and, feeling her health declining, she wished to be under my care in Bath, and asked to reside under my roof. Many sweet hours of communion had we with this precious Christian, when suddenly she was taken seriously ill, and removed to her heavenly home in January last. Blessed be our God for that blessed revelation that has brought life and immortality to light by the gospel! and blessed be that mercy which has united so many of those who must now have a warm place in our remembrance and our affections, to Him who is the resurrection and the life; and has given us also a part and a lot in the same salvation, so that we in good time shall once more meet them, never more to part! It only remains that, our citizenship being in heaven, we look for and hasten the coming of our Lord; that so long as he leaves us here we shall seek to glorify his name, and wait in patience till our change come."

To me the death of Harriet Read is a great disappointment. She had won my esteem to an extraordinary extent, by her unparalleled devotion to the service of God in connexion with David Nasmith; and I hoped to have gratified her generous heart by presenting to her

the Memoir of the man whom she had so faithfully, so zealously, so generously, assisted in his works of faith and labours of love :

But peace ! I must not quarrel with the will
Of highest dispensation.

She is now beyond the reach or the necessity of such satisfaction as a creature can bestow.

THE year 1838 opened upon David, surrounded with difficulties, but full of zeal for the glory of God, and the good of mankind. At no period of his life, perhaps, was he more deeply imbued with the spirit of religion. Having been permitted to enter upon this, the last year of which he was to see the end—

“ As the sun, in rising beauty dress’d,
Looks to the westward from the dappled east,
And marks, whatever clouds may interpose,
Ere yet his race begins, its glorious close—”

so David’s mind at once measured the period, and planned its work. The diary opens thus : “ Aim this year at eminent holiness, humility, and usefulness ; at the conversion of all my children ; at the promotion of love, and union, and action in the body of Christ ; at the formation of a Universal Itinerating Library, and a Loan Fund for the industrious and deserving poor ; at an abundant shower of Religious Tracts ; at much prayer for the outpouring of the Holy Spirit ; at the formation of twenty City Missions, thirty Young Men’s Societies, twenty Tract Societies, twenty Mater-

nal Societies, fifty Family Missions, ten Female Missions. The Lord being my helper, I go on."

The first sabbath of the year drew forth the following reflections: "I am on my journey to heaven; I am more than three quarters past my thirty-eighth mile-stone on the road, and soon will be at the thirty-ninth mile-stone. To mark progress is wisdom; to pass on without consideration is folly. Let *me* be wise, be fools who may! Had I been more wise, I should have been more happy to-day, and the world would have been more blessed on my account. Great usefulness is my aim: let it not be my idol. Great holiness is my aim: let me enjoy, but not *glory* in any thing but Christ. Last week I was more watchful, more prayerful, and more systematic than usual, and I have been consequently more happy. I have been better prepared to meet with and encounter trials; and I have seen work done with satisfaction. I have been happy in my own mind, been happy in my family, been enabled to forgive enemies, to counsel those in trouble and distress, and to suggest important measures, that will, I trust, be for the glory of God and the good of many. This one thing I have to confess as a sin of omission—I have neither read nor studied the word with prayer, frequency, and diligence. Lord, forgive this sin, and incline my heart to thy law. I feel as if there was a great work before me this year; what it is I know not. My trials, temptations, and difficulties may, and I doubt not will, be many and peculiar; but if my Lord prays for and upholds me, I shall be safe. Be it so, O Lord, according to thy faithful word. Hold thou me up, and I shall be safe."

David having thus disburdened his heart respecting his personal condition before God, proceeds to deliver

himself of a load of benevolent aspirations for the welfare of mankind, as follows :

“ These are my wishes for the church this year ; that she may become more like Christ Jesus her Head, by making it her meat and drink to do the will of her Father ; that the members may be united to each other as Jesus is to his Father ; that her watchmen may see eye to eye in order that the walls may be more extensively and speedily built. To unite the church in love and good works is a point of the first importance. Let me not, in any way, mar her unity. Forbid it, forbid it, Lord ! Keep me from thinking, saying, or doing any thing that would do it. I wish to see the hearts of the children turned to their fathers ; to see special attention given to the elevation of the female character ; to see young men consecrate their hearts and lives to God and his service ; to see the boys of the nation taught and trained in the ways of God, and to see young men charge themselves with this noble enterprise. Having an educated people, I wish to see them in possession of works suited to turn their education to good and not to evil. I wish to see Christian fathers teach ignorant fathers and young men ; Christian mothers teach ignorant mothers and their own and neighbours’ daughters ; and Christian daughters teach and train little girls. I wish to see sympathy excited and directed on behalf of the depraved, and also the deserving poor and needy. I wish to see families become nurseries for the church, and trained for the service of God. May my own be eminently so ! I wish to see five millions more tracts issued this year than last. I wish to see the blind and the adult taught to read God’s word. I wish to see the gospel carried to the poor by a very great multiplication

of labourers this year, and of Missions for their support." Such was the spirit, and such were the desires which marked the opening of this eventful year.

From the above extracts, it will appear that the philanthropist anticipated trials; and perhaps the prediction, in part, was based on facts which were daily pressing on his attention. It has been already seen that the Irish fund proved a failure, and that he, nevertheless, resolutely refused to accept a stated salary from the London City Mission; thus committing himself, with his family, entirely to the providence of God for the supply of his daily wants. To meet his scruples, and, at the same time, to abate his care about temporal things, it occurred to certain sympathizing friends to form a small society for that special purpose—an arrangement to which he had no objection. With a view to this, a meeting was held at 20, Red Lion-square, on January 30th, 1837, consisting of Messrs. Claypon, Mayo, and Reynolds, with their respective ladies, and Miss C. Bury. At this meeting, which was opened by prayer, Mr. Nasmith made a lengthened statement, expressive of his views and objects; after which, it was resolved—

“That it appears to this meeting, that the Head of the church has called, and, in a peculiar manner, fitted Mr. Nasmith for a great work, affecting the interests of the church of Christ throughout the world; and they acknowledge, with gratitude and thankfulness, the good providence of God in having brought him to this city.

“That, after carefully considering the statement of Mr. Nasmith, and the peculiar circumstances of his case, this meeting is satisfied that it will materially contribute to his successful exertions, if, instead of

receiving a salary from the City Mission, the funds necessary for his support be supplied by the private union of a few disciples of the Lord Jesus Christ, whose servant he is.

“ That it appears to this meeting, that a sum of not less than 200*l.* per annum should be raised for this purpose ; to commence from the 1st of January, and to continue whilst Mr. Nasmith is attached to the City Mission.

“ That, in order to raise this sum, the amount be divided into 10*l.* shares, renewable from year to year ; and that application be made to individuals favourable to the cause of God, to undertake either to pay the amount for one or more shares, as the Lord may prosper them, or to collect this sum from others.

“ That every contributor of 10*l.* be a member of the association ; and that the members hereafter decide whether their efforts shall be extended to any other, and what objects.

“ That Mr. Mayo be appointed treasurer, and Mr. Claypon and Mr. Reynolds secretaries ; and that the treasurer be requested to advance Mr. Nasmith 50*l.* for one quarter, which this meeting will guarantee.

“ That this meeting cannot separate without recording their high opinion of Mr. Nasmith’s entire disinterestedness, and their warm approbation of his devoted conduct as a disciple of Christ, since they have had the pleasure of his acquaintance.”

The resolutions of this excellent association, it will be observed, limited its labours to David’s connexion with the London City Mission, which terminated in less than two months from the date of their adoption, and consequently left him once more to the Father of

spirits, who feeds the raven, and regulates the motions of the sparrow. He had faith in God, and the promise never failed, although many a time he was sorely tried. He was happily associated with men who knew that God works by means; and hence, in the autumn of this year, another association was formed, on the same principle, and for the same object, as that which had been established in its beginning. This association, originating with Mr. Carver, was called the "Christian Philanthropist's Fund." Sir Arthur De Capel Broke, Bart., was treasurer; Thomas Thompson, Esq., sub-treasurer; E. T. Carver, and Herbert Mayo, Esqrs., secretaries. In their statement, they truly said, "Mr. Nasmith is not at all actuated by mercenary motives in his proceedings. He has spent whatever private property he at different times possessed; he has refused considerable sums of money, and declined situations in which he might have been comfortable for life, and has suffered many privations, from 'a desire,' to use his own words, 'of accomplishing the largest possible amount of good in the short space of his existence on earth.'" These witnesses were true. The object of the association was to raise "a sum not less than two hundred pounds per annum." They failed, however, to realize their desires; and perhaps that failure, in part, arose from the *privacy* of the movement. It commenced in October, 1837, and on the 31st of December, 1838, they had collected only 152*l.* 13*s.* 6*d.** This furnishes

* The following were the sums received during the year ending December 31st, 1838:—

	£	s.	d.
Mrs. Teed, Great Campden House, Kensington (three years in advance)	30	0	0
Alexander Gordon, Esq., Wandsworth Common	10	0	0

an additional proof to that derived from the Dublin association, of the precarious nature of all such means of maintenance. The excellent persons by whom this sum was contributed, were chiefly those who had been his first co-operators in the work of City Missions and general philanthropy; and even some of those whose names are absent from the list, were not wanting in respect for the philanthropist, and interest for his welfare. Among that class was one of his first and most stedfast friends, Joseph Claypon, Esq., who would have done any thing to serve him, if he would only have kept to *one* department of labour. This gentleman, with many others, thought that David might have greatly increased both his usefulness and his comfort, by keeping entirely to the business of City Missions. The representation of these views called forth, on the 15th of February, 1838, the following letter:—

“I am sorry to inform you there is not the slightest hope remaining of your kind wishes being realized, in seeing me give myself *wholly* to the interests of City Missions. I say I am sorry; and in so doing, I express but what I feel, whatever others may think of me. I

	£	s.	d.
Sir Arthur de Capel Broke, Bart., Athenæum	10	0	0
Thomas Thompson, Esq., Tavistock-square	10	0	0
Thomas Fowell Buxton, Esq.	10	0	0
Joseph Wilson, Esq., per Edward T. Carver, Esq.	10	0	0
Herbert Mayo, Esq., Islington	10	0	0
W. C. Hogan, Esq., Dublin	10	0	0
Two Ladies, Dublin	10	0	0
W. D. Crewdson, Esq., Kendal	10	0	0
Miss Davey, Norwich	10	0	0
Rev. T. Lewis and Mrs. Hayes	10	0	0
Friends, per Edward T. Carver, Esq.	11	0	0
Friends, per John Henry Broome, Esq.	5	10	0

can truly say it gives me sorrow and pain to be obliged to differ in judgment in such things from those whom I esteem and love ; but I have never been, and I trust shall never be, left to please man in such matters, however estimable, to the wounding of my own conscience, and the grieving of the Holy Ghost. God, and not man, is to be my Judge ; I must, therefore, act as pleasing him. I desire to know my own ‘talent,’ and to apply it in that way which seems to me most likely to make it produce ‘ten.’ If others can satisfy me that, by changing my plan, or confining myself to *one* plan, I shall be more likely to attain the end for which the ‘talent’ was bestowed, I trust I shall neither be slow nor disinclined to adopt it.

“As to the value, necessity, and importance of City Missions, I feel as fully convinced as (I had almost said) any man, certainly as much so as most of those who are their zealous promoters, having had a dozen years’ experience of their workings, and their results ; but though City Missions have been with me, for many years, my primary object, from their importance, they have never been my *one* object.

“From my youth up I have been employed in doing good to all, as I had opportunity, and in devising and executing plans of various descriptions ; and, judging of the future by the past, I have no hesitation in saying that a much larger amount of good will result from my continuing to act as I have done, than were I to devote myself exclusively to any one object.

“I lately visited Scotland, and found City Missions, Tract Societies, Young Men’s Societies, Seamen’s Friend Societies, and others, that I had formed, prospering, and each employing different hands and minds, and

doing good in as many different channels. Had I *there* confined myself to City Missions, I should have wasted half, if not two-thirds, or three-fourths of my talent.

“ Had I remained with the London City Mission, the probability is that there would have been no City Mission to-day in Manchester, Birmingham, Leeds, Halifax, Cambridge, Oxford, and other places, in which they have been formed during the last ten months; and had I, in visiting those places, confined my attention to City Missions, one-half of my influence and usefulness would have been lost. Having done all I could, in each place, for City Missions, or rather all that was necessary, I had intervening hours, in which I must have remained inactive, or spent them in comparative inefficiency; and these have I chosen to fill up in bringing together, at one time young men, at another mothers, at another children, to tell them something of my Master's will, and leave them to decide whether they could or ought to obey him. If, in some instances, we have not found the men of experience—I say not of years—to preside over and regulate the proceedings of Young Men's Societies, it has generally been where they would not come forward who were most competent. I have seen glorious results follow many of the Young Men's Societies that I have formed; and my deep regret is, that no apostle of Young Men's Societies has arisen, and thrown his whole soul and mind, as well as time, into them, that their important designs might be carried out with effect. Till then, I feel called on to do what *I* can, knowing that the church *must think of, nurse, and TRAIN her young men,* before she can answer the ends for which she exists. Since 1824, I have formed, I suppose, seventy Young

Men's Societies, and could enumerate results that are *now* felt, and will be felt to many generations. With a knowledge of *facts* before me, and a clear perception of duty and consequences, I know you will excuse me if I agree to differ with you in my estimate of *Young Men's Societies*. Suppose not for a moment that I advocate irregularities, or imprudence. I have seen and had to deplore both, many times, in Young Men's Societies, as well as in City Missions.

"I thank God for his kindness, in directing me, by his providence, to quit the London City Mission at the time I did. It has been good for me, and for many others, that I did leave it. 'The bitter is sweet; the medicine is food.'"

This honest exposition of David's views commended itself to the understanding and the heart of his friend, who, while he thought him mistaken, could not but admire the zeal which prepared its subject, without a sigh, to sacrifice every thing for what he deemed duty. While, on this point, Mr. Claypon questioned his wisdom, he prized his worth; and the effect of this letter was only to heighten his admiration. It will subsequently appear that, the following year, he was in the first class of subscribers to the Christian Philanthropist's Fund. Amongst the contributors to this fund, was Sir T. F. Buxton, Bart., who, on November 16th, 1838, with his characteristic generosity, replied as follows to Mr. Brown, one of the secretaries to the fund:—

"I am very sorry that I have not sooner answered your application of the 4th last, for a contribution to a fund for the support, &c., of that excellent Christian labourer, Mr. Nasmith. No one is more sensible than I

of the claims of that gentleman on the Christian public of this country. His exertions have been unwearied and persevering, and already, I believe, have been crowned by a wonderful measure of success.

“I have great pleasure in sending you a check for 10*l.*, to be added to the fund for his support.”

From these facts it is clear, that some of the principal friends of the London City Mission, were among David's most liberal supporters after his connexion with it had ceased. The feeling was reciprocal. About the time that he was holding this correspondence with Mr. Claypon, that institution was the periodical subject of his fervent prayers. One of his entries in the Journal of the 8th of January, 1838, runs thus:—“The Lord's name be praised! the London City Mission is beginning to live again; they held their first united monthly meeting for prayer this evening. Killen, Green, and I prayed for them at my fire-side; and we agreed to have a meeting every Monday evening at seven, for the outpouring of the Holy Ghost upon them, that Satan may be allowed to make no more havoc of the London City Mission, and that it may be blessed and made a blessing to very many.”

Having some time previously removed to Islington, he left the fellowship of the church under the pastoral care of the Rev. Robert Philip, and placed himself under that of the Rev. Thomas Lewis. Referring to this event, the diary of March the 4th thus speaks:—“Commemorated the Lord's death for the first time with Mr. Lewis's church at Union Chapel. The pastor intimated that Mr. and Mrs. Nasmith had been received with a satisfactory dismissal from the church under the pastoral charge of the Rev. R. Philip. The Rev. R.

Knill and his wife sat next to us. Mrs. Nasmith and I both enjoyed the occasion very much."

The spirit of intense devotion with which David began the year suffered no abatement. During the first three months he seems to have been in a frame more than ordinarily spiritual. On Lord's day, April the 8th, he made the following entry :—"I do hereby, after prayer, dedicate myself afresh to the service of my adorable Redeemer. May he be my all and in all, the chief among ten thousand, the altogether lovely in my estimation! Lord, I do most earnestly desire it! Purify, purify my heart, O God! Let no sin, no love to sin, remain there. Make me a true, a genuine disciple. Let me not be found a hypocrite, and perish. May the love of Jesus constrain me. I am far, far, far from being perfect in thought, word, or deed. I lack wisdom and humility. Lord Jesus, be thou my wisdom, and clothe me with humility. My mind runs too much from one thing to another. Fix it, fix it, O my God! I am engaged in works truly important in their nature and bearings. When I think of them in the light of eternity, then does their magnitude appear, and I see the perilous and momentous position I occupy. Hold thou me up, O Lord, and then I shall be safe." With a heart thus animated by the fires of the most enlightened devotion, David prepared to commence the last stage of his great journey.

CHAPTER XXV.

Address to Mr. Mayo—David proceeds to Wales—Letter from Bala—Review of his position—Proceeds to Dublin—Kind reception by old friends—Operations in Dublin—Return to England—Pecuniary difficulties—Results of the late tour—Visit to Oxford and other towns—Defence of his domestic conduct, in a letter to Miss Harriet Read.

TO HERBERT MAYO, ESQ.

SIR,—The honoured name of David Nasmith will long live in your memory, and in that of the companion of your pilgrimage. Your house was one he always delighted to enter; for there he was uniformly greeted with cordial smiles, and received with sincere affection; and from contiguity of residence, you enjoyed, at one period, more than a common share of his society. In your connexion with this remarkable man, there was something common to you with others, and something peculiar to yourselves. In your admiration of his character, in your contribution to his support, and your co-operation in his labours, you had fellowship with many of the excellent of the earth. In attachment, you had equals; and in labour, superiors; but in *bounty*, you had neither; for you rendered him more pecuniary aid than any other gentleman in England. Thus far the felicity, in kind, was common; but in repairing to Guildford to bring home his body—excepting the share of Mr. Carver, who accompanied you—and in opening your house to receive the mourners who attended his

honoured dust to its earthen bed, the honour and the privilege were all your own ! None other were permitted

To enjoy your part of grief,
And share the sad inheritance with you !

HAVING safely arrived in Wales, David, on the 22nd of May, transmitted from Bala the following account of the incidents of his journey.

“ At 12 o'clock, we discovered, on stopping to change horses, that the axletree of the coach was broken, and that before we could have proceeded another mile or two, the coach must have broken down. This coach had to be abandoned, and another sought, which detained us about three hours. This was a most merciful interposition of Divine Providence ; lives might have been lost. The Wonder company and rail-road company are rivals ; but in this instance it was pleasing to find that the latter were ready to help the former, by granting a loan of one of their coaches. Some of the passengers having gone forward by other coaches, I found a seat behind the driver ; next to me sat rather a respectable-looking, well-dressed female, who had her gin bottle, and helped herself freely. She was a young woman ; it was painful to see her. I gave her a copy of the ‘ Sinner’s Friend,’ which I have no doubt she will read.

“ I got into conversation with (I suppose) a clergyman ; but alas, he was more delighted with the rector or vicar of Leeds bringing back Dissenters to the church than with bringing sinners to Christ.

“ On arriving at the inn, near to two o'clock in the morning, I found a fellow traveller, an interesting young Irishman, had got into the traveller’s room before me.

We had coffee together; I found he was intimate with some of my Irish Christian friends, but was not himself decided. After some conversation, *he* requested that we should not separate without prayer. He left by the mail, *on the Lord's-day* at noon, for Holyhead. I gave him a copy of Kirk's sermon.

“When our coach arrived, a man called out, ‘Is there a Mr. Nasmith with the coach?’ and handed me a note of invitation from Mr. Robinson to breakfast with him, which I accepted, and found them a kind Christian family. I dined, took tea, and supped with them. In the afternoon I addressed about two hundred females, who were convened in Rev. Mr. Weam's chapel, by announcement from the pulpit, in the morning. I hope we met not in vain.

“*Monday morning.*—Met with about twenty-five to thirty young men, at six o'clock. Formed a Young Men's Society, with thirteen members. At a quarter to eight o'clock, went to a missionary breakfast, at the house of a relation of Mr. Robinson. At nine o'clock, met with the town-clerk, as he was called (Rev. Mr. Weam,) and Sir John ———, and two others, on the subject of a town mission; all desired the formation of one: but the lions! the lions! I may return and make the attempt. At ten o'clock, met with about ten ladies, and formed a Maternal Society of eight members. Was in the mail, at ten minutes to twelve, leaving Shrewsbury for the Druid. Took a cab from the Druid to Bala, a distance of ten miles, charge, 8s. 4d. Found, soon after we started, a weary traveller on the road, who importunately solicited assistance; took him up, and spent the hour and a half in profitable conversation with him and the driver, about their souls, and the

Lord Jesus. Neither of them were decided; the impression produced upon the mind of the traveller was favourable; I gave each a copy of the tract, 'What must I do?' and one also for their children. Reached Bala at seven, and immediately accompanied my landlord to a Welsh Methodist chapel. The preacher was in earnest; but I know not what he said. After sermon, I called on Mr. Charles, grandson of the celebrated Charles, of Bala, with whom and another minister I sat in conversation until near twelve o'clock; and now (Tuesday morning) I have got up at half-past five to write this, to go by this morning's post."

This is a fine sample of David's zealous labours in North Wales, till the end of June, when they closed. On Lord's-day, July 1st, we have the following entry, made at Holyhead.

"My mind and circumstances being somewhat peculiar to-day, I feel called on to record the same for my soul's advantage, and the glory of my adorable Lord and Master.

"*First.*—I have reached the projected end of my present journey in North Wales—a journey full of mercy and of loving-kindness, the results of which will be felt and experienced by many to all eternity. Thank the Lord, O my soul, that he has given thee favour in the eyes of the people, by means of which the door has been opened to their ears. Thank him that he has so greatly helped thee in delivering his message and working his work. Thank him that upwards of *thirty associations* have been formed by means of which, there is reason to hope, thousands and tens of thousands of tracts will be circulated; hundreds of mothers, young women, young men, and children will be led to consider their responsibilities

and duties, and have the talents God has given them cultivated and directed. Thank him that ever you joined the *Total Abstinence* Society, by means of which you have had an opportunity afforded of giving counsel to thousands on that subject, and also of preaching Christ to teetotallers who do not as yet love him. Thank him, because you have been the means of inducing two, whose influence may be considerable, to sign the total abstinence pledge; and that one of these professes to have derived benefit to her soul from truth uttered by your lips. (Lord, carry on the good work, and take to thyself all the glory!) Thank him, because he has mercifully preserved thy life amidst dangers that have been seen and unseen. Thank him, for the soul comfort, reproof, humbling, and encouragement he has given thee during this journey. Be abased, O my soul, that God should put such honour upon one who is nothing—less than nothing—a hell-deserving sinner, who merits destruction on account of a thousand sinful thoughts that have been in thy mind during these weeks. Lord, Lord! purify my heart, that my thoughts and affections may be heavenly, and set on things above!

“*Second.*—I have this evening commemorated the dying love of Jesus with the disciples, in the bread and wine, and found a season, I trust, of refreshing. My mind was especially impressed with the thought, that without the shedding of blood there was no remission; which opened up the fountain of Jesus’ love, in laying down his life for me; and exhibited the awful hell from which he saves, and the infinitely holy and just character of Jehovah. To-day, when in church, my mind was especially impressed with the character of God as a *jealous* God, and the oft-repeated ground I had given

for the kindling of that attribute against me. How long-suffering and full of compassion art thou, O my God! I thank and praise thee with my whole heart, thou precious and all-prevailing Intercessor, for thine advocacy in my behalf; and come, O come, thou holy and blessed Spirit.

“*Third.*—After communing at the table, and remembering the conduct of Isaac, I walked out into the field to meditate, no disciples having asked me to their house, and not finding my inn (not a temperance inn, for there is none in town, else I would have been in it) very comfortable. Although I found some difficulty in fixing my mind, still I was enabled, looking at the past, the present, and the future, to praise, adore, and trust him; and afresh to dedicate my self, soul, body, and spirit, to his service. May he keep me evermore! Amen.

“*Fourth.*—Here I am like the Israelites of old, in some respects: with the sea before me to cross, (to Dublin,) and not the means of doing so; with an innkeeper’s bill to pay, and not enough money to meet it. I went without dinner to-day, to keep it as low as possible, and if I turn back, and expose my poverty to friends, it will be apt to injure the cause; and to return home is impossible. Here I am, waiting to see the salvation of God. He will appear, I know; but how, I cannot tell. My Father and my God! I have trusted thee; I will trust thee. Hast thou given thy Son, and wilt thou not with him also give me all things? Yea, Lord, I know thou wilt. I would recount the 25%. in Scotland—the 10%. in Ireland—the 100%. in England—and the dollars in America; these are some of thy many striking interferences in my behalf; and now, O Lord, my covenant-keeping God, who hast promised that our water shall be

given and our bread made sure, now is a crisis with me, here and at home. Do display thy love, thy providential care, and with it give a heart to praise thee. Lord, enlarge my heart. Let me never be presumptuous. I thank thee for enabling me this day, on four occasions, to give in all 1s. 6d. to thy poor, with, I trust, a ready mind. Hear me, my Lord, for thy dear Son's sake, and enable me evermore to praise, and serve, and trust thee. Amen, and amen."

After spending a few days at Holyhead, David proceeded once more to Dublin; and immediately on his arrival, he wrote as follows, on July the 7th, to Mrs. Nasmith:—

"I left Holyhead at ten o'clock this morning, and now, on my arrival in Dawson-street at half-past five o'clock, I sit down to occupy the few minutes allowed me before the mail starts.

"Some weeks have elapsed to-day since I left home, during which period I have visited two English and fourteen Welsh towns and villages, and had the satisfaction of seeing the formation of three Mission, thirteen Tract, thirteen Young Men's, four Maternal, three Young Women's, and one Little Girls' Associations; besides four Female and nine Family Missions, and a Society for the benefit of Domestic Servants. I have also had the privilege, on forty-four occasions, of publicly addressing, in all, about five thousand individuals on good things; and the Lord has greatly helped me. I have been most mercifully preserved from danger; seen and unseen, and brought once more to Ireland in safety. Praise ye the Lord with me."

David remained in the Irish capital till the middle of September, day and night, as usual, straining every

nerve to advance the cause of Christ among mankind. On the Monday previous to his departure on the following Wednesday, he convened a special meeting of his friends, in the Dorset Institution, Upper Sackville-street, when he stated the design of the various societies he had formed during the preceding two months, and presented motives of encouragement to all engaged in them; at the same time commending to their special notice the interests of the British and Foreign Town Mission, stating that, since its formation in March, 1837, upwards of *eighty* City Missions and other religious and benevolent societies had been formed through its instrumentality. He forcibly urged its claims, but the success was not proportioned to the merits of the man and of the institution. Bidding farewell, a long farewell, to his kind-hearted and faithful Irish friends, he returned to England, and, on the 15th of September, wrote to Miss Harriet Read in the following strain of deep depression. After acknowledging a variety of obligations, he proceeds:—

“ I need scarcely say, that I feel very much obliged for your kindness in agreeing, after all the trouble you have had with me and mine, to undertake the receipt and transmission of monies to the Christian Philanthropist’s Fund. I do quite feel that you must have burdens enough to bear without mine; and glad, glad would I be, were it so ordered, that I were freed from the painful anxieties I now have as to debt. Oh, it is a weight, a heavy weight, about my soul! I desire to cast myself upon the Lord; but I fear I do not do it as I ought.

“ Now I am going home, not with a light, but a heavy heart, as to future support. How to act I know

not. At the close of the present month I have about 30*l.* to pay; where it is to come from I know not. I must again cast myself upon the Lord, lie still, and see his hand.

“Surely, I am not deceiving myself as to his hand being with me in my work. If you think I am, help me to detect the fallacy, and pray for me.”

After an absence of four months, David returned to London, and, at the first meeting of the Committee, on the 3rd of October, reported the formation of no fewer than *seventy-three* societies! These were of all sorts, consisting mainly of City and Town, Female and Family Missions; Maternal, Young Ladies', Young Men's, and Tract Societies. The expenses of this long journey deserve to be stated. They amounted to no more than 34*l.* 7*s.* 11½*d.*; and on the other hand, the receipts were only 34*l.* 17*s.* 2½*d.* These figures show that, on whichever side viewed, *money* had but little to do with the enterprise. On October the 15th, a special meeting of the Friends of the Mission was held at No. 20, Red Lion-square, to which David gave a lengthened narrative of his travels and labours; and at the close a resolution passed, calling on him to prepare the same for the press,—a proposition to which he assented, but which, unhappily, was never accomplished.

During the autumn David pursued his wonted course, sowing beside all waters, visiting Oxford and various other places, and, wherever it was practicable, effecting benevolent organizations. On November the 29th he addressed a letter to Miss Harriet Read, from which it appears that she had been giving the philanthropist counsel respecting his marital duties. It thus proceeds:—

“The sight of your handwriting again did me good.

Glad am I to find that you are in the land of the living, and may you long be so, to do good, and to ripen for heaven.

“ I had, when in Bray, a plan written out, which is now by me, such as you name. It occupied me there until three o'clock in the morning; and having finished it, and laid it before the Lord, I had this answer, to the entire satisfaction of my own mind—that the Lord did not mean me to act upon it, at all events, for months to come, if at all. I had all my reasons for and against: I need not say that inclination was wholly against; but duty was the question.

“ I do not think the marriage promise, which you quote, has been neglected by me. My wife has seldom, if ever, wanted money, when she required it for *necessaries*; and, sure I am that our temporal comforts have been incomparably superior, through mercy, to those of many, many, of the Lord's precious saints; nor has our faith been so much exercised, although our *want* of faith in God has often rendered our situation any thing but pleasant to flesh and blood.

“ The naming of *5l.* was as cold water to a thirsty soul. You cannot conceive the joy I feel at the thought of being able to *owe no man any thing*, and to live honestly.”

The truth is, that certain parties, who preferred walking by sight to walking by faith, took great liberties with the character of the philanthropist, and spoke the thing that they ought not. To judge is always easier than to imitate; and most men's approval of their neighbours can ascend no higher than their own performance. The trials of Mrs. Nasmith were, no doubt, occasionally great; but they were likewise, to some busy-bodies, the theme of malicious exaggeration.

CHAPTER XXVI.

Address to Messrs. Ainslie and Garwood—Letter of Mr. Nasmith to the Managers of the London City Mission—David's aims at the commencement of 1839—Tour to Nottingham, Bradford, Derby, and other towns—Resolution relative to Young Men's Societies—Sudden death of Mr. Perkins—Journey to Cheltenham and other towns—Letter to his brother John—Last letter to Miss Harriet Read—Great pecuniary difficulties—Mr. Mayo's anxiety for his welfare—Letter to Mr. Mayo—Extreme perplexities relative to the future—David's apportionment of his precarious income—Subscribers to the Philanthropist's Fund for 1839.

TO THE REV. ROBERT AINSLIE AND THE REV. JOHN GARWOOD, SECRETARIES OF THE LONDON CITY MISSION.

GENTLEMEN,—The action of man on man is a universal fact, which supplies matter for profitable instruction and for curious speculation. The birth of a child in one hemisphere may affect the destinies of hundreds of millions in another. The cast and colour of your own lives and labours have been most materially affected by those of David Nasmith. You hold an office of great importance, responsibility, and honour, in an institution which owes its existence to him as the sole creator of that machinery which you are now so effectively working. His honoured name is indissolubly associated with that of the London City Mission, the constant object of his prayerful solicitude to the last hour of his earthly sojourn. The following note of May 9, 1839, is a frank and sincere exposition of his feelings:—

“ I thank you and the managers of the London City Mission for the cards sent me, and for the kind invitation to attend your next anniversary. I purpose (D. V.) being present at that, as I have been at every former public meeting of your mission.

“ My attachment to *the object* of the London City Mission is unabated, and I do greatly rejoice in that measure of success which it has pleased our gracious Father to give you. My chief regret, when I think of your Society, is, that you have not four hundred, instead of fifty agents, testifying of Jesus to the poor of London.

“ I regret not my separation from the London City Mission, however much I did and ever shall regret the *cause* of it. The separation has been overruled, and will be, I doubt not, still more so, for the more abundant diffusion of the light of Divine truth.”

The London City Mission was by far the greatest work of its founder; and by it “ he, being dead, yet speaketh.” The facts of his history, embodied in this volume, will form an imperishable monument of his Christian philanthropy, proclaiming his zeal for the glory of the Son of God, and his compassion for the sorrows of an afflicted and lost world. As his personal friends, his efficient co-operators, and his approved successors, I inscribe to you this chapter, which brings his eventful life down to the period of its termination.

DAVID entered upon the year 1839 much in the same spirit as he had on its immediate predecessor. His zeal was equally fervent, his aims equally elevated. His diary thus opens:—

“ Aim (the Lord being thy helper) at bringing all thy

children to Jesus. Much *love* to Jesus, his children, and the world—much humility—eminent holiness—much prayer in secret—extensive usefulness—a praying spirit—hearing much, and saying little—great gentleness—Christian courtesy—a cultivated mind—great simplicity.”

We have next a specification of the work to be done, which is as follows:—

“Finish four months’ tour; write twelve City Mission letters; write twenty Family Mission tracts; form twenty City and Town Missions; twenty Young Men’s Societies; ten Tract Societies; Five Female Missions; twenty Family Missions; five Young Men’s Societies: five Maternal Societies; five Girls’ Associations; five Boys’ Associations; five Servants’ and Providence Houses; one Benevolent Society; and one Night Asylum: one hundred and two in all.”

David, when he penned these sentences relative to his personal piety and his public labour, little thought that his work was so near an end, and his purposes so soon to be broken off; but if the solemn fact had been communicated to him, he could not have acted much otherwise than he did during the whole of the months that yet remained to him. He spent January in town with his family and friends, busied in his usual labours; and early in February he set out upon a tour of considerable length, for the advancement of his general objects, visiting Nottingham, Bradford, Derby, Leicester, and Market-Harborough; and on the 23rd of February, reporting progress to his friend Mr. Carver, he thus concludes:—

“Such, beloved brother, are some of the fruits of the British and Foreign Mission; and the Christian community consigns us to starvation and bankruptcy!

Our cup is at present bitter. *I believe* the Lord will appear for us; but we must wait for him. Are we neglecting any part of our duty?"

On David's return to London, measures were adopted to publish what was termed the City Mission Letter; a wise purpose, which had been cherished for a considerable time, but delayed in consequence of the deficiency of funds. The attention of David and the Committee was next very seriously occupied with the subject of Young Men's Societies. Many things had occurred to show that in order to the usefulness, and, indeed, the existence of such societies, they must be officered by men of wisdom and experience; or that they must be principally composed of persons who feared God, and who would be "a law unto themselves." It was not always possible to procure such officers, and hence it was deemed expedient to resort to the latter alternative. In order to this, therefore, on March the 5th, the following resolution was adopted.

"That it be recommended to the Managers of the British and Foreign Mission, that all *new* Societies consist *exclusively* of young men, who give *evidence of union to the Lord Jesus Christ*; and that the societies already formed be still corresponded with and encouraged." The adoption of this rule from the outset would have saved David much vexation, and not a little disappointment.

About this time an event occurred, which considerably affected Mr. Nasmith's mind. His faithful and most devoted friend, Mr. Perkins, had, in the previous October, intimated his determination to withdraw from the Mission, in consequence of his advanced age and increasing infirmities; but he still continued to give it

his best services. On the 16th of March, this amiable man was suddenly summoned to his rest. David had seen him in the afternoon of the preceding day, and parted expecting to meet again the following night. The minute of the meeting, in Mr. Nasmith's handwriting, runs thus : " The meeting was rendered peculiarly solemn by the sudden call, given this morning, to their devoted brother, Perkins, to appear in heaven. This brother was one of three to form the British and Foreign Mission, on this day *two years* ; and twelve months ago, when the three met to return thanks for mercies past, and to supplicate a continuance of favour, he sweetly engaged in prayer with a full heart. It was only yesterday afternoon, that the Secretary spent some time with this beloved brother, and on departing looked forward to the pleasure of assembling this day to repeat together our thanksgivings and our supplications ; but he has gone to report and see the fruit above, while we are left behind a little longer to help forward the glorious work of our Redeemer."

Shortly after this event, David proceeded on a journey for the usual objects ; and, at its close, he wrote to Mrs. Nasmith, from Cheltenham, on the 18th of April, the following letter :—

" I hoped to have reached home yesterday, but now find that I shall be detained in this region until next Tuesday, when I purpose leaving for London—it may be Wednesday. I intend leaving Cheltenham to-morrow or Saturday, and proceeding to Kidderminster ; from which place I return to Town.

" May I hope that you have had no lack of money since I left ? Mr. Carver informed me, that he had received 2*l.* for the fund, which I requested he would

kindly send to you. When I left I had a few pence in my pocket ; I borrowed 1*l*. of Mr. Groser, and set out on my present journey. I had not gone far until I received very great kindness, and had my wants supplied for the time being ; now I have not what will take me home ; but I have no doubt the Lord will provide. I had to pay three guineas for the rooms, in which to hold my meetings, in this place, yesterday and to-day ; and will have to pay, perhaps, 1*l*. more for making them known. I am stopping at an inn, no one having invited me to sojourn under their roofs. This is all well, and will, I doubt not, work for good. I have just put into the hands of a young gentleman, from Scotland, a copy of Kirk's sermon to young men. We had a walk together to the Spa, this morning, at seven o'clock. My health is good, and I have been assisted in my work ; although I have not realised all that I desired, still I have much, very much cause for thankfulness."

David having returned to Town, arrangements were made for holding a public meeting, in the Lower-room, Exeter Hall, of the friends of the mission, and which was held on the 8th of May ; Thomas Thompson, Esq., acting as Chairman. Things with respect to the Mission now began to assume a somewhat brighter aspect ; friends were multiplying, and David's sphere of usefulness was daily enlarging ; but his straits remained the same. His friend, Mr. Mayo, whose affectionate fidelity led him often to speak very plainly, about this time held a conversation, which, on May the 25th, called forth the following characteristic and excellent letter :—

" BELOVED BROTHER,—Your remarks to me on Tuesday of last week, led to prayer, to self-examination, to a revision of plans ; and the conclusion of the whole

is, that I prosecute the work of forming City and Town Missions; and, at the same time, do good unto all as I have opportunity. This satisfies my own conscience before God; it is based, I think, on the Divine will; and if I must, for conscience sake, suffer the loss of much co-operation that would be valuable, and to me desirable, and very pleasant, I must bow. I cannot, I will not, for one moment think that, however much it might please you to see me rise in popular estimation, and in unfettered usefulness, as you suppose, you would wish me to give up conscience. No; I have a different, a very different opinion of you.

“ If you think I am in error, pray for me, and whenever you get any fresh light throw it on my path; it is just *possible* that I may see as you see; at present it is not at all probable. That you may form a correct estimate of my work, allow me to invite you to accompany me, in the month of July, to Lancashire, and see what opportunities the Lord gives of usefulness; and after that tell me whether I am at liberty to neglect them; or, if you please, start with me for two weeks, next Thursday, when I leave for Chatham, Canterbury, Dover, and other places. This week I formed a mission in Gravesend, to which an agent has gone down this evening; also a mission for Rochester, Chatham, and Stroud. The former was formed on Monday and the latter on Wednesday.

“ You speak as if I was drawing my confidence of being in the right path, from sufferings and privations. I am not aware that I do. I desire to find the right path, and walk in it, by day and by night, in sunshine and cloud, in storm and calm. I have not spent forty years in the wilderness without seeing the pillar of cloud and of fire, and learning that the God of Elijah is not

dead. Trust him I will, while I have a being; and praise him in sweeter and better songs ere long, than these imperfect warblings that are now presented."

The following letter to his brother John, the last he ever received, dated July 17th, shows how he was occupied during the latter half of June and the first half of July:—

"I do greatly enjoy my work; the Lord is evidently with me, and making me his instrument in doing good on a large scale.

"The following will give you an idea of my work: Last week I returned to Town, after an absence of twelve days; in which period I visited Margate, Ramsgate, and Dover. In these places I saw formed two Town Missions, two Female Missions, one Maternal Society, and three Young Men's Societies. I addressed full assemblies, of 80, 200, 400, and 500 children; of adults, in City Missions, three assemblies, of 200, 300, and 400; of young men, three assemblies, of 30, 50, 50; of females, four assemblies, of 6, 15, 50, 30; of poor people, about 20; regular congregations, 250, 400 hearers. Scattered some hundreds of tracts—had some plain dealing in private with saints and sinners.

"Here was influence brought upon a vast mass of mind, and a source of life or death exerted. Who—who is sufficient for these things? Pray much for your brother David."

In the month of August, David took another journey, during which he visited Leamington, Warwick, Stratford-on-Avon, and Daventry; in all of which he formed societies.

We now approach a period which imparts a solemnity to all that the philanthropist said and did. He seems,

in every thing, to be more than ever labouring for eternity; all his words and all his deeds were, in their nature, testamentary. On the 5th of September, he wrote for the last time, and after a long silence, to his true, zealous, and unchanging friend, Miss Harriet Read, as follows:—

“MY VERY DEAR FRIEND,—I have gratefully to acknowledge the receipt of your kind letter and money, received sometime ago.

“I long to hear how your health is, and how all your beloved sisters are, including Sister Hunter, and her little one.

“I have had *no* communication from Dublin for many months; but no wonder—I treat all as I treat you, and I can neither blame myself for want of interest, nor for sitting idle.

“The Lord, in the aboundings of his grace and mercy, is still employing me as an instrument for good. I cannot now sufficiently estimate the privilege; in heaven we shall have wonderful discoveries.

“The British and Foreign Mission is, as usual, poor, so that I cannot take long or distant journeys. Last week I returned from a tour of ten days, during which I travelled between two and three hundred miles—addressed about 3000 individuals—attended 27 meetings, public and private—formed three Town Missions, four Female Missions, four Young Men’s Societies, one Servant’s Home, and one Children’s Branch; and I had some important conversations with saints and sinners in private. Pray, pray, pray for me!”

Among David’s many sources of anxiety, the standing source was, the want of adequate subsistence; a circumstance which, in spite of his strong faith and moral

energy, continually pressed him to the earth. His diary of September 6th, 1839, runs thus: " For several days I have been in great agony of spirit from want of money. I had given my wife, at the close of last week, every fraction of money in my possession ; so that I have not had one halfpenny in my pocket ; and my dear wife has had her trial of faith, anxious with myself to pay every man, and not being at all inclined to have people asking for money when due, without the power of giving it. We have both been several times in prayer ; but the answer is delayed. Our faith is put to the test. Yesterday, after walking several miles, I returned home not a little fatigued. I called during the day upon several persons, but could not tell them all that was in my mind. I let them know that the British and Foreign Mission was in want of money, and I got twenty shillings from an individual. To that individual I said I was often tempted to give up my work, and seek a living in some other way. He replied, that he knew I never would. I called and borrowed 10*l.* of brother W. It was my last resort. I did it with reluctance and pain, but was thankful there remained one to whom I could go to borrow. I do fear to hurt the cause. But my Lord had nowhere to lay his head, and to get money to pay a tax, he wrought a miracle. Can I then, in following my master, conscientiously murmur and complain, because my Father in heaven, for some wise and good end, sees meet to delay supplies, and makes me to feel my entire dependence on him ? To-day brother S. has informed me that, at the end of this month, he will leave my house in the garden, and thus my 8*l.* towards rent from this source will be taken away ; and lately, 16*l.*

more was removed. I must now wait and see the salvation of the Lord. He will show us his face."

The following month did not improve his circumstances. At a meeting of the committee of the Mission, held on October the 29th, the last he ever attended, he reported that he had "written to twenty individuals, soliciting contributions, and that he had received answers from four of them, all of which were unfavourable." Nothing can exceed the distress into which he was plunged by a succession of failures, on the part of the Mission, to raise funds. The wonder is, all things considered, how Mrs. Nasmith and her husband could keep house in London, rear a family, exercise hospitality, and contribute largely to religious objects, from an income which, at no time after their arrival, was half equal to even a moderate supply of their wants. The truly primitive spirit of this pilgrim pair may challenge comparison with that of any couple among their contemporaries, no matter of what class or country. The *first* item in their "estimated expenditure" of 1836 was "The Lord's portion, 20*l*," which was for distribution amongst objects of religion and humanity. Even in 1839, in the very depths of his poverty and perplexity, the "estimated expenditure" of the year comprises an item of 12*l*. 9*s*. for the same objects, and this at a time when he had nothing to depend upon but the Christian Philanthropist's* Fund. His

* The following is a list of the contributors for 1839, up to the day of David's death:—

	£	s.	d.
Joseph Proctor, Esq., per Rev. T. Lewis . . .	5	0	0
William Wilson, Esq., Nottingham . . .	5	10	0

friend Mr. Mayo had become deeply anxious that he should combine business with benevolence, and adopt some substantial means of providing permanent support for himself and his family; and on the 15th of October an opportunity occurred of pressing the matter, David having written as follows:

“I have not been at all well for several weeks. I wish I could say I was much better, but I cannot.

“With a strong desire to owe no man anything, my mind has been greatly exercised, for some time past, as to the will of the Lord, from the Philanthropist’s Fund having been so far unproductive, together with the inadequate supply prior to its formation. My receipts during this period of two years and a half have been less by about 120*l.* than my necessary expenditure. For eleven years I have been living by faith on God

	£	s.	d.
Miss Harriet Read, Dublin	5	10	0
Herbert Mayo, Esq., London	10	0	0
Mrs. Hayes, Dublin	5	0	0
Joseph Claypon, Esq.	10	0	0
Thomas Thompson, Esq.	10	0	0
Joseph Wilson, Esq., Sheffield	10	0	0
Miss Davey, Norwich	10	0	0
William Hitchcock, Esq.	5	0	0
Edward Palmer, Esq.	2	0	0
William Cunninghame, Esq.	10	0	0
Thomas Guildart, Norwich	5	0	0
Mrs. Perkins	1	0	0
Mr. Thoroughgood	0	10	0
Herbert Mayo, Esq., London (second subscription)	5	0	0
Sir Arthur de Capel Broke	5	0	0
Mrs. Perkins	1	0	0
By Mrs. Hayes, Dublin	10	0	0
William Astbury, Esq.	5	0	0
Alexander Gordon, Esq.	20	0	0

for supplies, whilst I have sought to give myself *wholly* to his service, and he has been faithful. I have, once or twice, been in circumstances equally trying with my present position. One of those occasions was at the time when he directed you and your dear partner to hand me what he knew I required; and thus in love has he, from time to time, prevented me from being swallowed up by overmuch sorrow.

“I do greatly enjoy the Lord’s presence and blessing in my work. He *is* with me, and, I believe, not in vain. The results are, I trust, eminently to his glory. I trust him. I would praise him.”

This letter gives the first intimation of the malady which, shortly after, cut him off. Mr. Mayo, judging that now was his opportunity to lead David to consider of business, on the next day wrote as follows:

“My dear Friend,—I am sure that you have a strong desire, as you say, to owe no man anything; and I am grieved that you have incurred so large a debt, which must press heavily on your spirits, particularly when you see how your difficulties affect your dear wife and children. May the gracious Lord, whom you desire to glorify, raise up help for you! Will you let me know what kinds of engagement or employment you are willing to enter into, for the purpose of supporting your family, and I will place the matter before Christian friends as well as I can.”

To this generous inquiry David immediately replied as follows:—

“My dear Friend,—I need not say, that it is to me a source of extreme mental agony when at any time I am unable to pay what I owe.

“In answer to your kind inquiry, as to what sort of

engagement or employment I am willing to enter into for the support of my family, I would say that I desire to have no will of my own, but to follow the pillar of cloud or of fire. Of this I am quite certain, that the Lord called me to my present employment, and has blessed me in it; and I must see clearly that he calls me out of it, before I shall dare move either to the right hand or to the left. If temporary embarrassment and difficulty had led me to seek other employment, I should have formed no London City Mission, no Manchester Town Mission, nor many others, that are now prosperous; and how many more such the Lord intends that I shall establish, I know not. I believe my City Mission work is not yet done. No individual has yet arisen, and no society is yet established, that is likely immediately to supersede my labours in this department, and no one can say with truth that such Missions are uncalled-for.

“ My present source of income is the Philanthropist’s Fund. It may be that, if the papers, a copy of which is inclosed, were judiciously and more extensively circulated, the Lord might incline others to follow your good and kind example, and thus speedily and effectually relieve me from present difficulties, and enable me, *without carefulness*, to prosecute my delightful and important work. I have occasionally managed such matters for others; but confess, that I have chosen rather to suffer much silently, than to appear prominent for myself. Mistake me not. I am neither glorying in, nor boasting of, what I have either done or suffered: that, in its extent, is known, and shall be known, to myself alone, and to Him who knoweth all things.

“ If the Philanthropist's Fund do not, at the close of the current year, present the prospect of continued and adequate support, I must make arrangements in some other way to find what is necessary. Meanwhile, I and my wife are truly obliged by the repeated tokens of your love, and that of Mrs. Mayo.”

CHAPTER XXVII.

Address to Mr. Groser—Termination of David's career—Mrs. Nasmith's account—David sets out for Guildford—Sudden seizure, illness, and death—Post-mortem examination—Removal of the body to London—Interment—Funeral sermon by the Rev. Thomas Lewis—Effect of David's death—Anxiety of friends for his family—Baxter's address to the Countess of Balcarras—Formation of a committee to raise funds—Result of its operations—Reflections on the benevolence of Englishmen.

TO MR. GEORGE GROSER, SECRETARY OF THE
LONDON FEMALE MISSION.

SIR,—You were honoured with a full measure of the affection and confidence of David Nasmith. He not only formed the important Institution the affairs of which you so acceptably and efficiently conduct, but he likewise introduced you to your present office, and, by his urgency, induced you to accept it. Your intimacy was very close; your friendship was that of brothers. For a period it was your happiness to reside under his roof, a circumstance that tended not a little to perfect your knowledge of his real character, which you more thoroughly understand than any other man that I have met with in England. You sincerely loved his person; you deeply mourned his removal; you affectionately revere his memory. To whom, then, of his many friends, can this chapter, which records his death, be more appropriately inscribed than to you? Accept it as a tribute of respect for your fidelity of attachment,

to a man of whom the world was not worthy, and who is gone to

“ The grave, where even the great find rest.”

THE extraordinary career of David Nasmith is now nearly at an end. The tender words of his bereaved widow will form the best introduction to the catastrophe.

“ For some weeks prior to my dear husband’s departure, it was evident to me and to others that his accustomed energy of body and mind was sinking. He spoke little of bodily pain, evidently endeavouring to conceal from me what he felt, to spare my feelings ; but I plainly perceived he laboured under a depression of spirits which was quite unusual with him. He was much at home for the space of three or four weeks, and during that time was frequently and fervently wrestling in prayer, that he might know the will of his heavenly Father. During the day he would frequently request me to come into his room, to unite with him in begging to understand the will of the Lord. In regard to his going to Guildford to endeavour to form a Town Mission, I felt reluctant, and urged him not to go for a time, on account of his health and the unfavourable state of the weather. He replied, ‘ My dear, a little trip will do me good ; and you know that no report was given last month of any society being formed by the British and Foreign Mission. If the Lord will, I shall go on Saturday, and return on Tuesday.’ The morning of Saturday was unfavourable, yet Mr. Nasmith, after some little hesitation, decided on going. After he had left me, a painful feeling of anxiety filled my mind ; and on the following day (Lord’s day) I still felt the same, and was obliged to retire to my own room to entreat the Lord to prepare my mind for what he

was preparing for me. Shortly after this Mr. Foster came from Guildford, to conduct me to my dear husband ; but never again to hear his voice, for his happy spirit was gone to Jesus.

“ For the affectionate sympathy and unremitting kindness of Mr. and Mrs. Foster, I then felt, and ever shall feel, indebted for the support and comfort which, under God, I then experienced in my deep affliction.”

These touching sentences will be illustrated by the affecting narrative of Mr. Foster. On that morning David accordingly went, leaving that home to which he was never more to return, and bidding, as the event proved, a long farewell to the companion of his labours, travels, trials, and sorrows. On reaching Guildford, he repaired to the house of Mr. Foster, who thus records the circumstances of the case :

“ It was about half-past four o'clock on the afternoon of Saturday, the 16th instant, when the dear servant of God called at my house. He was accompanied by Mr. Parsons, a student from Hackney Academy, whom he had accidentally met with in coming from the railway station at Woking to this town. He briefly stated the object of his visit (the formation of a Town Mission here) to my father and myself, with a good deal of energy and spirit, and apparently in the enjoyment of good health.

“ After conversing with him for eight or ten minutes only, (being at that time very much engaged in business,) he left us, to call on the Rev. Stephen Percy, purposing to call on us a second time that evening, and proposing also to hold a public meeting on the following Monday evening. He had nearly reached Mr.

Percy's house, when he complained to Mr. Parsons of feeling considerable pain at his chest. The pain continued there for a minute or two, and then removed to his bowels, where it raged with most excruciating agony. So excessive was the pain (to use a common expression) that he literally bent double, and was unable to move from the spot where he stood until assisted by Mr. Parsons and a medical gentleman who happened to be passing that way on horseback. With his assistance he was removed to Mr. Percy's house. The paroxysms of pain were now most distressing and acute, and in vain did he try to find relief in whatever posture he was able to place himself. In the intense agony of his pain, he rolled for some time on the floor of the parlour; and after being placed on a chair, with his legs reclining on another, a little warm brandy and water was administered to him at the direction of the medical gentleman, which appeared to give a temporary relief to his sufferings; and he was then able to mention to Mr. Percy, in short and detached sentences, what was the purport of his visit to Guildford. The little that he was able to say, from the acuteness of the pain, induced him to put into Mr. Percy's hand a paper explanatory of his object and design; and it was from this, more than from what he said, that Mr. Percy became acquainted with his design.

“ A carriage having been procured, Mr. Nasmith was removed to an inn, where medical advice was immediately procured. After he had been removed to the inn, Mr. Percy called and told me of the illness under which Mr. Nasmith was suffering; and on going to him I found he was at that moment using a hip-bath, under the superintendence of one of the surgeons of this town.

“As soon as he was removed from the bath into his bed, I went to him: he exclaimed, ‘Ah! dear sir, you did not expect to see me here when we parted; but so it is: the Lord’s will be done.’ I then spoke to him of the difference in the afflictions of the righteous and the wicked, and he said, ‘I know it is all in love. I am in my Father’s hands. He will not give me one stroke more than is necessary; no, not one. This is a light affliction; how much more has my Saviour borne for me!’—continuing a little after, ‘It is all necessary. He is a God too wise to err, too good to be unkind.’

“During all this time he was suffering most intense and excruciating pain. He raised himself up in the bed as well as he could; he stretched himself; he rolled from one side to the other; but in the midst of all his sufferings (and his exclamations were very loud) he never uttered a single murmur, or a repining word. Mr. Percy then said, ‘It is hard, amidst such troubles as this, to say, The Lord’s will be done;’ but he replied with much energy, ‘NOT AT ALL.’

“Mr. Percy and Mr. Parsons soon after left him for the night, Mr. Percy commending him to God in prayer. Before Mr. Percy commenced, Mr. Nasmith said, ‘I have only one request—that God would make me eminently holy and humble.’ I continued with him till near ten o’clock, when I left his room, firmly believing that in the morning I should witness a considerable change for the better. I saw him on Sunday morning before breakfast. It was almost needless to ask him how he was; his looks betokened a restless night and an increase of disease in his frame. However, in reply to my inquiry, he said, ‘Very bad. Neither the medicine nor the bath had afforded the

slightest relief. He now felt pain all over him, and his strength was almost prostrated. I again urged him (for I had endeavoured the previous night, but without success) to allow me to write to Mrs. Nasmith. He still considered it unnecessary; but after further entreaties, and proposing to write to Mr. Lewis, who, I did not doubt, would communicate with Mrs. Nasmith, he acceded to my request.

“I spoke to him of the inscrutability of God’s ways in bringing him from amongst a circle of dear friends, and laying him on a bed of sickness, amongst strangers, in a strange place. He replied, ‘What we know not now we shall know hereafter; and with what delight shall we look back on the way by which the Lord has led us! How many trials and difficulties his love has enabled us to overcome! There is nothing but the love of Christ can work in us effectually;’—and then continuing—‘If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.’ Shortly after he said, ‘There is nothing but the simple truth that will be of any avail to us in extremity. I am a sinner; Christ is my Saviour. I can let all else go; the finished work of Christ is all my hope.’ This last sentiment he alluded to afterwards, when Mr. Percy called to see him the second time. To the servant, who inquired in the morning how he felt, and expressed her hope that he would soon be better, he said, ‘To depart and be with Christ will be far better.’

“After I had made some remarks on the 65th verse of the 119th Psalm,—‘Thou hast dealt well with thy servant, according to thy word,’—he said, ‘It is all well, and

I could not wish it to be otherwise than it is. It is all done in infinite wisdom and love.'

"At intervals he said,—(I do not recollect the exact order or time,)—'There is a necessity for this affliction. I have been extensively useful, but I have not given to him all the glory.—When my work is done, I shall go—if it is done now, I shall go—if it is not done, I shall be raised up to go on with it.—These light afflictions—these LIGHT afflictions only for a moment, and then the eternal glory.—This was needful, for I have been a great sinner—a great sinner in heart—in heart—in heart! He has done all things well, I am quite satisfied of that—

"In time and in eternity,
'T is with the righteous well."

He has made use of me, great use of me in his service; but he worked in me to will and to do of his good pleasure.'

"On hearing the church bells, he said, 'Do the tribes of the Lord go up to-day? Oh! this is sent to humble me and to prove me. Oh! the rapture of that time, when I shall cast my blood-bought crown at my Redeemer's feet!'

"Disease had now made very rapid and extensive progress, and a very great change for the worse was quite apparent. He was beginning to feel cold at the extremities, and his breathing was considerably interrupted—the excruciating agony which he had suffered had now subsided into a dull, heavy pain throughout the body. Twenty-four leeches were applied to his stomach, with hot poultices applied afterwards to the same part, and hot water to his feet. But relief was

far away, and he was conscious that his left hand was getting colder and colder, and that warmth could not be got into it. Another medical friend now arrived. After being with him a short time, he informed me that all hope must be relinquished, that disease had proceeded so far as to render it almost certain that a few hours would terminate his agony and his trouble.

“ Soon after this I mentioned to him, as tenderly as I could, what the result of his illness would most probably be. He said, ‘It is all well!’ A pause ensued, and I proposed to engage in prayer with him; and whilst praying for support for him when passing through the dark valley, for comfort in his mind, and for delightful anticipations of the heavenly glory during his few remaining hours, I distinctly heard him say, ‘Amen!’ to the petitions as I uttered them. When I rose from my knees, he said, ‘I am ready to go whenever my Master may call me hence. He has been a good Master: there’s nothing like being employed in his service: never mind the trials, we shall find success and encouragement where we expected disappointment.’ I then repeated to him—

‘ If on my face for thy dear name,
Shame and reproaches be ;’

and with great emphasis and much expression in his face, he continued,

‘ All hail reproach, and welcome shame,
If thou remember me !

This is all I want—that will support.’—

“ He then lay very quietly for some time, and looking at me as I sat by his side, he said, ‘I want you to have a Town Mission here.’ He inquired of me who

were likely to assist in carrying out the undertaking, and assured me of the conviction of his mind, that a blessing must and would follow the endeavour. He also inquired if there were any Young Men's Societies.

"He then closed his eyes, as if disposed to dose a little; but soon rousing up in more pain, I said to him, 'I am distressed to see you in so much pain, without a face near you that would cheer and animate you.' In reply, he said, 'I know that there are many thinking about me, and many that pray for me;' and when his dear family were named to him, and the sorrow that they would feel at his illness, he said, 'They must not look to man, but to their Maker.'

"Shortly after this he became much worse, and life seemed fast ebbing away; sight, hearing, and consciousness seemed to be fast receding; his breathing was very short and hurried, partaking very much of the character of a short uninterrupted hiccup, and I was exceedingly apprehensive that a few moments more would terminate his useful and devoted life. It pleased God, however, in about fifteen minutes, to render his breathing a little more easy, and a short respite seemed to be mercifully given. He then opened his eyes and looked at me, and I said to him, 'My dear Sir, you have commenced your sabbath on earth, but you will finish it in heaven. You are going to Jesus, to be with him happy and blessed for ever.' He closed his eyes, and seemed sinking back again; but after a short pause he opened them again, and said, 'Do you think so?' I answered, 'Yes, I do.' He again closed his eyes, and consciousness seemed again to be very slight. Waiting a few minutes, I said to him, 'My dear Sir, do tell me if you are happy now. If you have not

power to speak, raise your hand.' He lay for near a minute perfectly quiet, and then, with as much energy as he was capable of summoning up, he said, 'Quite.' He then relapsed again.

"I then sent for my father to come and attend him, and I would endeavour by every means to bring his dear wife, if possible, to take one parting glance of him ere life had fled, and prepare her mind for the inevitable result of the attack. The doctor had expressed a hope, as his breathing was now more regular, that he might continue a few hours longer. I accordingly set off for London; but during my absence he only spoke twice. To the medical attendant, who was moistening his lips with a little brandy and water, he said, turning himself round, and raising himself up in the bed, with considerable strength of voice, 'Will you meet me in heaven? I wish all medical men to look to the Saviour.' He then sank back again on the pillow, and my father continuing the subject, said, 'There is no other name,' &c. &c. He answered, 'No.' The nurse, some time afterwards, put a spoonful of brandy and water into his mouth; and when about to repeat it, he said, 'No more!' and these were the last words that ever fell from his dear and honoured lips. He laid with much composure, without appearing to be in pain. The mortal was about to put on immortality,—the man of God was about to enter on the purchased possession in the realms of bliss; and at twenty minutes to five o'clock, without a struggle or a groan, his happy ransomed spirit winged its joyful way to enter the rest that remains for the people of God.

"With respect to the post-mortem examination, Mr. Sells, the surgeon, said, that on opening the body

he found a great quantity of fluid and gas distending the abdomen. The intestines were extensively ulcerated; ulcers in every stage, from their commencement to their maturity, being visible in many places on the intestines, several spots being nearly through; others less so, and two large ulcers forming on the large intestine. At the commencement of the intestinal canal, one ulcer, about the size of a horse-bean, had perforated all the coats, and made a distinct opening, through which the fluid had escaped. The intestines were empty of fluid, and filled with gas; the fluid having escaped into the stomach. The general structure of the stomach exhibited signs of its having suffered chronic inflammation. The immediate cause of death was the ulceration of the bowels, and the escape of the fluids."

The body of Mr. Nasmith having been brought to London by his friends Messrs. Mayo and Carver, whose kindness in this sorrowful hour was in harmony with the whole course of their former conduct, was buried from his own house, on Monday, the 25th. About twenty of Mr. Nasmith's most intimate friends and his late fellow-workers in the cause of missions, assembled at Mr. Mayo's, at eleven o'clock; and after uniting in prayer, a little past twelve, they went in procession to Bunhill-fields. The hearse was followed by six mourning-coaches. The corpse was taken into the Wesleyan Chapel, City-road, which was kindly lent for the occasion, followed by about thirty friends, and the whole of the agents of the London City Mission. The third hymn in the second book of Dr. Watts's was read by the Rev. P. Lorimer, of the Scottish Presbyterian Church, which was sung by a large congregation;

after which a part of the 15th chapter of the 1st of Corinthians was read by the Rev. J. H. Evans, of the Baptist Church, in John-street, Bedford-row. The Rev. R. Philip, of Maberly Independent Chapel, Kingsland-road, the former pastor of the deceased, delivered an affecting address, which was listened to with deep attention. The solemn and intensely interesting service was concluded by singing the 18th hymn, 1st book, and prayer by Mr. Philip. The body was then carried to the grave, headed by the three ministers before named, and followed by two of the sons of the deceased, with Edward T. Carver, Esq., and a numerous body of mourners, among whom were—the Assistant Secretaries of the British and Foreign Mission, the London Female Mission, the English Monthly Tract Society, one of the Secretaries of the Christian Young Men's Union, and the whole of the agents of the London City Mission.

On reaching the ground, the procession was met by the Rev. Peter Hall, who read the burial service of the Church of England; after which, the solemnities were concluded by singing the following verses:

“ Christians and brethren, ere we part,
Join every voice, and every heart;
One solemn song to God we raise,
One final hymn of grateful praise.

Christians, we here may meet no more,
But there is yet a happier shore;
And there, released from toil and pain,
Brethren, we all shall meet again.”

Thus, in the united attendance of ministers of different denominations, was presented an aspect of Christian union, in which Mr. Nasmith always delighted, and at which he at all times aimed, in his works of Christian usefulness.

On the following Lord's day, December 1st, 1839, the mournful event was improved in a sermon, by the Rev. T. Lewis, his late esteemed pastor, and the generous friend of his mourning family, to a crowded and deeply-affected assembly.

The news of Mr. Nasmith's sudden and unexpected decease produced a strong sensation, not only in London, but throughout the country. Under any circumstances, the removal of such a man would have been an event of some public importance; but cut off, in the midst of his days, difficulties, and labours, the interest thereby created was much increased. The voices of Christians, of all sects, were loud in his praise. Friends and admirers started up on every hand, even among those who might have been supposed to be unfriendly, or at least indifferent. But while the many were bemoaning the man and eulogizing the philanthropist, a few chosen spirits turned their thoughts to his helpless household. His case had abundantly proved, in his lifetime, that there is greater weight in Christian worth than in fine gold; so in his death it was now to be demonstrated, that real excellence, although oppressed by poverty, is not without friends. Adversity is the test of friendship. The most finished form of adversity is Death! Richard Baxter, addressing the Countess of Balcarras, counselled her thus: "Desire not that condition where all seem friends, but none are friends indeed,—where the more men seek, the less they find; and the more they find, the less they have; and the more they have, the less they enjoy,—where the more are their provisions, the less are their supplies; the more their wealth, the more their want;

the more their pleasure, the less their peace; the greater their mirth, the less their joy; the greater their confidence, the less their safety,—where the mistake about their happiness, their end, doth make their lives a constant error, and death a doleful disappointment. He must lie crooked that hath so short a bed.” Such were not the friends,—such was not the condition, or the bed of David Nasmith. His life was not an error, nor his death a disappointment.

On November the 20th, Messrs. Claypon, Reynolds, Mayo, Marks, Dear, Hudson, Groser, Blanchard, and Carver, met at 20, Red Lion-square, when they conferred on the best method of making a provision for the family, and agreed on an address to the public; after which they adjourned to the 25th, when Messrs. Mayo, Marks, Clarke, Norwood, Carver, Groser, Blanchard, Hagger, Laundry, Charlewood, Astbury, Barham, Bullock, Stothard, Meredith, and Miller, met and passed the following resolution:

“ That this meeting has heard with deep regret of the decease of that eminent and highly honoured servant of God, David Nasmith, Founder of the London City Mission, the London Female Mission, the British and Foreign Mission, and kindred Institutions in England, Ireland, Scotland, and America; which occurred while in the prosecution of his work as Honorary Secretary of the British and Foreign Mission; and they desire to record their deep sense of the value of his unceasing and arduous labours, which have always been performed gratuitously.”

A committee being thus formed, it was agreed to invite H. Pownall, E. N. Buxton, S. Meux, T. Thompson, W. Flanders, and J. W. Warren, Esquires, with

the Rev. Messrs. Noel, Hall, Evans, Trew, Lewis, Garwood, Ainslie, and Philip, to join it. Mr. Pownall was appointed Treasurer, and Messrs. Reynolds and Carver, Secretaries. Suitable measures were adopted to arouse public attention, and on the 22nd of June, 1840, the Secretary, Carver, announced that the receipts were 2,420*l*. Trustees were appointed for the administration of the fund, which was put out to interest under proper securities.

The benevolence of England has for ages been the theme of wonder and of praise to foreigners of all nations. There suffering, of all kinds, and in all its measures, is met and mitigated by means, on a scale the most magnificent. But much of the charity of England never meets the public eye—its deeds are done in comparative secrecy. Such cases as that before us are seldom known to the foreign visitor or the foreign resident: they are often not extensively known, and generally soon forgotten, among ourselves. One generous act is constantly obliterating another. I record this fact in relation to David Nasmith, with much gratification, as a double triumph—a triumph, first, of disinterested labour for the good of mankind; and a triumph, secondly, of British Christianity over the natural selfishness of the human heart. Let it be remembered, that David Nasmith had laboured in this country little more than *four years*, and for the service of that brief period he received a posthumous recompense of more than *six hundred pounds for each of those years!* What a tribute from public conscience to private virtue! This zealous stranger sought first to advance the kingdom of God and his righteousness among us, and this by means and in a manner so self-sacrificing that, as we have seen, not

a few considered him culpably negligent of his primary duties—the duties of a husband and a father. “This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end to be without honour. Now is he numbered among the children of God, and his lot is among the saints! He pronounced the end of the just to be blessed, and made his boast that God was his father. The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Then shall the righteous man stand in great boldness before the face of such as afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.”*

* Wisdom of Solomon.

CHAPTER XXVIII.

Address to Mr. Blanchard—Opinions concerning Mr. Nasmith—Means of estimating his character—How enjoyed—Principles on which his biography has been prepared—David's zeal; its character and operations; errors concerning it; means of correcting them—His perseverance—David compared with Xavier; errors corrected; Wesley not superior—Disinterestedness; opinion of Mr. Lewis; David compared with the Roman Orders; qualities of his disinterestedness—David and Xavier contrasted on this point—His humility; occasional appearance of the contrary; mistakes corrected; delineation of John Knox; David's resemblance to Knox—His boldness; boldness essential to a reformer; Luther, Knox, Wesley, Whitfield—Bacon on boldness—Courage of Xavier—David compared with Wesley—David's active powers modified by his graces—Qualities of David's personal religion—His views of gospel doctrine, experience, and morality—His personal religion delineated—His extraordinary faith; its operations—His studies in latter years—Views and object in studying the Scriptures—Benefits of various knowledge to a reformer—Remarkable force of his character; how produced—His power of persuasion exemplified—Peculiarity of his genius—Compared with Adam Smith—Various excellences and peculiarities of character—Defects enumerated—His high standard of Christian benevolence—Impatience with mediocrity in others—Remarks.

TO MR. JOHN BLANCHARD, SECRETARY OF THE
BRITISH AND FOREIGN CITY AND TOWN MISSION.

SIR,—A multitude of heads, and hearts, and hands are now zealously engaged in carrying out plans for promoting the interests of religion and humanity, originally propounded by David Nasmith; but he has only *one successor* in his own personal vocation, and that successor is—yourself. On you the prophet's mantle has descended, and to you belongs the privilege of dis-

charging the duties which devolved on him. From the documents before me I perceive that your acquaintance was only of a short date, but it sufficed to enable you to form such an estimate of his true character as to excite your love and to command your admiration. He, on the other hand, saw enough of you to inspire confidence, and lead to a wish that you would renounce business, and dedicate yourself to the service of humanity as Travelling Secretary to the Female Mission; but this proposal not then meeting your views, you declined it, while you still continued your co-operation in various works of faith and labours of love. Subsequent events having in part removed your objections, you consented to become his Assistant Secretary to the British and Foreign Mission,—a post which contributed to prepare you for the important situation you were so soon to fill. On his lamented decease, the anxious inquiry was, Who shall succeed him? After much deliberation and prayer, the unanimous choice of your brethren fell upon yourself. You deemed compliance a duty, and, “by the good hand of God upon you, you have continued unto this day.” There are probably few to whom this record of his life and labours will be more interesting than to you, and none to whom its perusal is likely to prove more beneficial. It will tend to encourage you amid the difficulties inseparable from your anxious position, to stimulate you amid the languor attendant on your varied toils, and to console you under disappointment, distraction, and sorrow. This chapter, which I inscribe to you, will especially serve as a model of philanthropic integrity, simplicity, zeal, and devotion.

THE labours of David Nasmith are now at an end, and the grave has closed over all of him that was mortal. The main facts, therefore, of his singular history are before us, and with such facts we may now form a just estimate of his entire character. But we have not merely facts; we have also opinions,—opinions expressed by men of all sects, of various countries, and of the first eminence as scholars, gentlemen, and Christians,—opinions most perfectly harmonious as to his extraordinary merits, while they seem to vie with each other in the cordiality of their spirit and in the intensity of their expression. British biography presents no instance of such an amount of contemporary testimony borne to an individual undistinguished by rank or fortune, and wholly consecrated to the vocation of doing good. Had the matter ended here, and had these testimonies alone gone down to posterity, the generation to come must have concluded that he whose merit was such as to command them was no ordinary man.

But we are not precluded by these opinions from forming a judgment for ourselves. Now that his career is at an end, we are far more favourably circumstanced than any of our predecessors for coming to a just conclusion respecting both his life and his labours. The whole of his race, from its commencement to its close, is before us: not one essential circumstance is wanting; not a single fact has been withheld on the ground of its being unfavourable. The principles which regulate the composition of a panegyric have had no place in the preparation of this volume. The writer's function has been that of a witness rather than of an advocate. According to the best of his ability, he has stated not only the truth, but the whole truth, and nothing but the

truth. Setting aside, then, without despising, the authority of great names, this is a question that we may determine for ourselves. As to his public character, the materials are quite sufficient for the purposes of induction, since the facts extend through a period of nearly twenty years, during which he may be said to have been a public man.

One grand distinguishing feature of Mr. Nasmith's public character was ZEAL. But what is zeal? The term is one of wide and varied signification, more easily understood than defined. With respect to religion, perhaps it has never been better explained than by Spratt, according to whom "true zeal seems not to be any one single affection of the soul, but rather a strong mixture of many holy affections; rather a gracious constitution of the whole mind, than any one particular grace, swaying a devout heart, and filling it with all pious intentions; all, not only uncounterfeit, but most fervent." By this passionate, this noble ardour, David Nasmith was constantly impelled as by a power which brooked no resistance. It has been my lot to meet with not a few of the excellent of the earth, both ministers and laymen; but I have known no layman, rich or poor,—no minister, whether connected with the home or foreign field, in whom the fires of a godly zeal appeared to burn with such intensity. Some there were who preferred criticism to imitation,—who made their own conduct the standard of their judgment,—who could approve of no more than they could perform,—and who attributed the excess to deficiency of knowledge. This is the too frequent expedient of ignorance, indolence, and selfishness. The best method of correcting the error of such parties would have been to bring them

into close contact with the Philanthropist, that they might be compelled to compare their own attainments with his, in the knowledge of the Scriptures, of the doctrines of the gospel, of the human heart, of the Christian life, and of the wants of society. In the knowledge which leads to heaven, while it glorifies God and benefits mankind by the way, he had few equals, and no superior. It was truly his meat and his drink to do what he believed to be for the honour of his Master. He, too, in his own humble measure, could say, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" The Apostle of the Gentiles would have found David Nasmith no unmeet companion. The fire which burned in David's bosom was also fire from heaven!

PERSEVERANCE was not less prominent than zeal in the character of the Philanthropist. From the commencement to the close of his arduous race, he never even seemed to flag or falter for a moment. Difficulty, disappointment, and desertion, only served to invigorate his resolution, and to spur him on. The school of Loyola never sent forth a disciple of firmer tone or more settled purpose. Xavier himself would gain nothing by comparison with Nasmith. The Protestant would have kept equal pace with the Catholic, and in a course of years might probably have passed him. Yet persons were found to charge him with fitfulness and instability; but never was charge more groundless. Those persons confounded the act with the object. The operations were intentionally varied, the acts necessarily individual and successive, but the object was uniformly one. That object required change of place, and even change of clime, variety of method, and diver-

sity of instruments. The purblind vision of such censors, unable to command the wide expanse, would have fixed to a spot that soul, whose boundless aspirations comprehended the wants, and sought to alleviate the sorrows of a world. This was his one grand aim, and he pursued it with a steadfastness which approached the uniformity of the laws of nature. Wesley himself, in this respect, did not surpass him.

DISINTERESTEDNESS was as strongly marked as either of the attributes already mentioned. The Rev. T. Lewis, through a long life a close observer of mankind, in his Funeral Sermon, thus avows his opinion: "This quality, I would say, he exemplified to a degree beyond any thing I ever witnessed in any other man." His friends may, without fear, challenge the whole Christian world to produce a single superior instance. It is not easy to understand how, in this rare virtue, he could be exceeded. Where everything is sacrificed, comparison must terminate. Self-surrender has attained a limit which it cannot pass. He might, without presumption, say with an apostle, "I have suffered the loss of all things." In David's poverty, moreover, the feelings which actuate the mendicant troops of Rome had no place. Destitution, viewed by itself, had no charms for him. He had no sympathy either with the savage or the friar. Born and reared amidst comfort, he enjoyed the sweets of social life like other men. While he resigned he did not condemn them. He did not follow distress as a vocation: he was followed by it, as a consequence of the homage which he paid to conscience. In this matter he appears to immense advantage as compared with Xavier. "Hair-cloth, chains of iron, and disciplines, pointed and sharp," were not the accompa-

niments of David's travel. Never man had less "show of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh." Nor let it be forgotten that Xavier, or any other Jesuit, is a most unfit subject of comparison: neither husband nor father, he had no companions in his tribulation; all his solitudes centred in himself. It was much otherwise with the subject of this Memoir, who was a most devoted husband, and a most tender parent, who clearly understood and strongly felt the claims founded in these relations, which did not more tend to improve his character as a man than to augment his trials as a Philanthropist. The strong test, applied by these relations, could have had no place in a life of celibacy. David Nasmith withstood the temptations thence arising, and burst the barriers which wedlock threw around him.

HUMILITY was a grace which eminently adorned him.

As high turrets, for their airy steep,
Require foundations in proportion deep;
And lofty cedars, as far upwards shoot
As to the nether heavens they drive the root;
So low did his secure foundation lie,
He was not humble, but *humility*.

And yet to the superficial observer he would sometimes appear to be a man whose spirit was affected by pride, if not by arrogance. This illusion arose from the manliness of his character. Full of ardour and of energy, he stood at the farthest remove from puling and whining, canting and grimace. All was truth, and nature, and life. It was said of Swift, by one of his biographers, that he was "a hypocrite reversed,"—a better man than he appeared to be. Whether this could be

truly affirmed of the Dean of St. Patrick may be doubted; but it is beyond question that, with respect to this attribute, it might be asserted that David Nasmith was far more humble in reality than in appearance. Some of man's highest attributes are less favourable than others to claims on this score. The developments of grace depend not a little on native temperament and extraneous circumstances. In some constitutions it seems to have much less to overcome than in others. Humility was a grace far more akin to the nature of Melancthon than to that of Luther. Whitfield well said, that "an ounce of grace makes more appearance in some men than a pound of grace in others." M'Crie truly affirms of Knox, that "most of his faults may be traced to his natural temperament, and to the character of the age and country in which he lived. His passions were strong; he felt with the utmost keenness on every subject which interested him; and as he felt he expressed himself, without disguise and without affectation. The warmth of his zeal was apt to betray him into intemperate language; his inflexible adherence to his opinions inclined to obstinacy; and his independence of mind occasionally assumed the appearance of haughtiness and disdain. He was austere, not unfeeling; stern, not savage; vehement, not vindictive." Now, to a considerable extent, this entire passage applies to Nasmith, and, in his behalf, I claim the full benefit of its apologetical provisions. Of a nature at once noble and generous, he never crouched to man; but, as he approached the footstool of his Maker and his God, he shrunk into nothingness!

BOLDNESS was a very marked feature of Nasmith's character, and a virtue of singular service to him

in a multitude of situations. The term is one of varied signification; it is in the sense of courage, fortitude, magnanimity, that I apply it. In this sense it is an attribute of exalted piety; it was a chief element in the apostolic character. The servants of the most high God found it necessary to the right discharge of their functions; and hence they prayed for it themselves, and entreated the prayers of their converts to the same effect. This exalted virtue is perfectly compatible with the presence of the most profound humility. Of this fact an illustration is presented in the character of the Apostle of the Gentiles. Some portion of this quality is necessary to the humblest exhibition of the Christian character; but, to eminent usefulness, a large measure of it is absolutely indispensable. This is demonstrated by the history of Luther, Knox, Wesley, Whitfield, and thousands more who have been honoured to achieve great things for the kingdom of Christ. Little, indeed, can be done without it in the senate, in the mart of commerce, or in anything where multitude and rivalry are concerned. Well said the illustrious Bacon, "Wonderful is the power of boldness in civil business! What first? Boldness! What second and third? Boldness!"

Boldness was one of Xavier's most striking graces; and few men, of his class, had ever so large and so appropriate a sphere for its exercise. Dangers of all sorts, from all sources, surrounded him; and in every instance he met them with a courage which was never daunted. Nasmith's courage was, in all instances, equal to the occasion; and there is reason to believe, that no case, whatever its magnitude, could have occurred, to which that courage would not have been equal. In the

work of his Master he knew no fear. Had he lived in other times, he would most probably have been among the first to earn the honours of martyrdom.

Such were the more prominent attributes of David Nasmith's character, considered in the light of a public man,—attributes which arose from a happy union of grace and nature. The other traits which were, in a measure, lost in these, were also of the highest order. In punctuality, in vigilance, in temperance, and in decision, he was not inferior to the illustrious Founder of Methodism. His piety was such that, with the humblest capacities, he would have been a shining Christian; and such were his active powers, that with the smallest portion of the grace of God, he would have been an eminent man of business. Every chapter of this volume teems with proofs of the extraordinary spirituality of his mind. There is a peculiarity about his personal religion which merits notice, as setting him far above the majority of public men, whose history has been recorded. David Nasmith appeared almost at once to have reached the fulness of his spiritual stature. His views of the doctrines of the gospel were, from the first, so accurate and so determinate, that there is no marked manifestation of improvement. The same may be affirmed of what is termed Christian experience. His mind was, from the outset of his race, filled with the light of the Spirit of God, and never after did that light become darkness. Of that system of experience, once so popular, and still too prevalent, which is the joint offspring of bad metaphysics and worse divinity, and which is the fruitful source of "doubts and fears," spiritual distress and moral impotence, he knew nothing. Throughout the

whole of his public life, it does not appear that he had ever one moment's anxiety about his spiritual state. He was a fine specimen of a believer, "stablished, strengthened, and settled—rooted, and grounded in love." The word of God dwelt in him very richly. He lived under the habitual power of the truth, and in the enjoyment of its support and consolation. Few men ever experienced a more uniform sense of the Divine presence. He would often say, in the midst of special conversations with parties whom he was anxious to impress, "What I am now saying to you my Master is hearing." He had remarkably accurate conceptions of the nature, character, and object of the Christian dispensation. He entertained at all times a soothing conception of the paternal character of God, while he conceived as clearly and strongly of the fraternal character of Christ. He was filled with the spirit of adoption. The gloom of the excellent Brainerd, and those distressing fluctuations of peace, love, joy, and hope, of which he was often the unhappy subject, were unknown to Nasmith. Few men had ever more exalted views of the *grace* of the gospel. He was lost in the length and breadth and height and depth of the Divine love to man. He was perhaps as entirely divested, as any man of his age, of that inveterate evil of the human heart—self-righteousness. The very thought distressed him. It was his abhorrence! His boast and his glory all the day, to the close of his life, was, the righteousness of God by faith in Christ Jesus the Lord.

The grace of faith existed in David's heart in great power. This was among the first things in him that struck all classes of Christians in every country he visited. He seemed, as the fact was, to "walk as seeing him who

is invisible." With him the truth of the gospel was a settled point. No doubt, for a moment, ever seems to have crossed his mind; and he could hardly conceive how it should cross the mind of any one. So entirely was the gospel, in his view, its own witness, that he attached but small importance to what are termed its bulwarks. His faith in its great truths was implicit. Its discoveries acted upon him with much the same force as objects seen and visible. For many years he constantly spoke and acted as a man standing on the line that separates the two worlds. He was powerfully alive to every thing which appertained to the future. All objects were viewed in the light of eternity, and uniformly estimated according to their bearing on its interests. He was continually the subject of an awful sense of his responsibility for the deeds done in the body. This often weighed him to the earth, and for a short space marred his tranquillity. This extraordinary spirituality of mind was nourished by the incessant study of the Scriptures. After his more public career commenced, he seldom opened any other book. His earlier taste for the pleasures of literature seemed to die away. His eye was scarcely even allowed for a moment to fall on the passing column of a newspaper. He knew little or nothing that was transpiring in the world around him. He often seemed astonished when his intimate friends told him of things known to everybody. His whole soul was embarked in the one pursuit of philanthropy, and he could neither read, think, nor speak of anything else. His study of the Scriptures was regulated by the same principle. His single object was to feed, to fire, and to purify his spirit; and hence his reading was entirely devotional. The polemics of reli-

gion, whether relating to doctrines, morals, or polity, he studiously eschewed. He would permit nothing to divide his thoughts, or to disturb his equanimity. Even the subject of prophecy, so full of attraction to Irish Christians, when he reached Dublin, failed to arrest his attention.

In all this I am only stating facts, not expressing approbation. These peculiarities were suited to the walk which David had chosen, and all who think it good to follow him in that, may so far imitate his example; but in several of these matters I do not hold him up as a pattern for the bulk of believers. Nay, I greatly doubt whether there be not a more excellent way of preparing even for that specific walk. General knowledge is peculiarly subservient to the ends of enlightened philanthropy. While it adorns character, it lends a grace to piety, and often recommends philanthropy where otherwise it would be scouted as mere sentimental drivelling. When men of the world find us ignorant of their sphere, they are naturally led to question our competency in our own. Mr. Nasmith's conversation was necessarily narrow in the range of its topics, and he wanted the intellectual opulence needful to enrich it by illustration. Men of much reading, wide survey, and large experience, who did not know his real character, would have thought unfavourably of his capabilities. Of human misery and Christian association to alleviate it, he would have talked with them till the sun went down; but apart from these, and kindred subjects, he would have proved an uninteresting companion. Beyond his own broad walk of philanthropy, he seldom ventured in speech, more than in action. His

motto might very appropriately have been—"THIS ONE THING I DO."

This selection of one pursuit, and this resolute consecration of all his thoughts, words, deeds, talents, time, and prayer to it, gave an extraordinary force to his character as a philanthropist. By this means he not only became thoroughly acquainted with the subject of his vocation; he also kindled and kept alive a flame of enlightened enthusiasm, which carried him forward through all difficulties. Time increased his experience, and experience his confidence in his principles, his plans, and himself; and this legitimate self-confidence commanded for him the confidence of others. He spoke not merely as a man who was wholly assured that he was right, but also as a man who was embarked in the greatest undertaking known among mortals. Wherever he came the contagion spread, and converts to his views were multiplied. Give him twelve persons of either sex, of sense and piety, around a teatable, or in a chapel vestry, and let him discourse to them on the condition of our city and town population, and the adaptation of his Missions to meet the necessities of the case, and the chances are as a hundred to one that the whole company would embrace his views, and from that hour become his zealous associates or supporters. So deeply was his heart set on the enterprize, that his power of persuasion was wholly irresistible; and hence his extraordinary success, even among strangers, in the work of forming societies. The papers with which Mr. Blanchard has favoured me furnish an example. A minister, conversing with him, said, "We were called together one day to

hear about forming a Town Mission. The difficulties appeared so formidable as to forbid the hope of *our* having such an institution; but we had with us a most extraordinary man, who appeared to know no difficulties. He bore us along in spite of ourselves, and a Town Mission was at once formed."

Although David Nasmith wanted fancy, he yet possessed to an extraordinary degree the creative faculty in matters relating to association, and that faculty improved by exercise. His mind, originally, was strongly marked by a power which would have enabled him to excel in mechanical invention,—a power which he inherited from his ancestors, some of whom, especially the celebrated Mungo Nasmith, were distinguished for this valuable species of genius. David consecrated to moral, a gift which they devoted to mechanical, philosophy. Minds of this class frequently see matters more clearly than they can express them. Thus it was with David, whose thoughts were considerably complicated, and required time to disentangle them. Thus it was, too, with his illustrious fellow citizen, Adam Smith. Both wrote slowly, and with great difficulty. All David's principal compositions were written with much care, and with great labour. The original drafts abound with interlineations and erasures, and whole paragraphs, on further revision, were often struck out. In these respects he is an excellent model to persons not practised in writing, or whom practice has failed to endow with the gift of facility.

Like all real excellence, David Nasmith gained upon close inspection. In many points he was a pattern to all who wish to follow things that make for character.

His punctuality to all sorts of engagements was proverbial. His economy of time was not less remarkable. This economy and that punctuality were closely related to each other. As an economist of time he was an early riser. He was hospitable to a fault, and the objects selected were chiefly those who were not likely to reciprocate the kindness. In the exercise of this Christian grace he had a constant regard to the advancement of his philanthropic objects and the Divine glory. It was uniformly gone about as a religious duty. He was distinguished for open straightforwardness. Policy formed no part of his system. In this point he would have been an agreeable companion to Richard Baxter himself. He was through life very remarkable for his regard to the sabbath. When he became the head of a house, he bestowed much of that holy day in the tuition of his family. He was greatly addicted to private prayer; and, in seasons of peculiar trial, he generally prayed aloud. In his exercises of social devotion, his friends hardly ever remember his bowing his knees without praying that the Lord would make them and himself "eminently holy, and eminently useful." This was a favourite phrase, and it frequently comprised the sum and substance of his supplications. He was full of the charity that thinketh no evil. He attributed every thing said or done against his vocation or himself, to misunderstanding: he had no eye to see signs of malice; he knew not what it meant. The worst thing he was ever heard to say against an adversary was, "I wish that good man were in heaven." His conscientiousness amounted to scrupulosity. When the London Young Men's Society broke up, and injured several tradesmen who had done

work for them, it deeply grieved him. Among its victims were the Tract Society, to whom David anonymously sent *ten pounds* from his own straitened means, to repair in part their loss. This I state on the authority of Mr. Groser, Secretary to the Female Mission, who was its bearer.

While David was harmless as the dove, he was wanting in the serpent's wisdom. He was himself simple as a little child, and seemed to think that he was at least not better than the bulk of Christian men. In a word, he thought far too well of people, and often trusted before he had tried them. He forgot, if he had ever learned, Andrew Fuller's maxim, to "*think well of men, but ill of man.*" Another of that great man's aphorisms, "*That with regard to men, we are saved not by faith, but by the want of it,*" would often have been of material service to David. That might be truly said of him, which Cecil said of Newton, that, "*with all his gifts, he had not the gift of discerning spirits.*" His generous nature was superior to suspicion, and hence he was sometimes the victim of his own amiable credulity.

Notwithstanding the infirmity just referred to, David occasionally went to an opposite extreme. He made great demands on human nature professing to be sanctified and set apart for God. He made but small allowance for the weakness of others, whether of body or of mind. Here again he judged men by himself. He could not see why any should halt where he ran, or deem that heavy which he considered light. What *he* did he thought others might do, and did not always bear disappointment with perfect patience. In this infirmity, as well as the former, he strongly resembled

George Whitfield. Like that remarkable man, he was somewhat intolerant of contradiction, and did not always make due allowance for those who required more time than he to comprehend a plan, and to see the duty of immediately embarking in it. He had to bear the cross of all reformers of old abuses, and all founders of new systems—dulness in one, perverseness in another, apathy here, envy there, and jealousy yonder, and indifference everywhere. But few men, of David's class, have had less to encounter in these respects. He nowhere met with anything deserving the name of opposition, till he came to London: it was therefore a new thing, and consequently bore upon him more heavily. The greatest trial he ever encountered, was the surrender of the London City Mission. It may be questioned whether he ever fully recovered the shock he sustained on that occasion. Such is the opinion of those best able to form a correct estimate on the subject. He submitted with dignity, with promptness, with meekness. To a special friend he said, "My Father is about to promote me."

Such was David Nasmith; and it is probable we shall not soon look upon his like again. It was a privilege to know him, an honour to aid him, and, in many points, it will be our wisdom to imitate him. He has left to his country the legacy of an honoured name, and to the church of God a splendid example.

CHAPTER XXIX.

Address to Alderman Challis—David's views of associated operation—Benevolent association a chief feature of modern society; its stupendous power, and varied results—Christian churches and conventional associations compared; superiority of the former—Relation of the church to the world considered—Nasmith's missions described—Importance of such missions under certain circumstances—New methods of operation recommended—Disadvantageous position of a city missionary—Condition of success in city mission operations—Importance of Mr. Ainslie's services—Example of the London City Mission recommended—Result of Nasmith's labours in America—Report of Mr. Allen—Statement of Mr. Hallock—Evils of artificial society exposed—Congregational operation recommended—Nasmith's opinion of congregational operations—Practical error of his latter years—Method of mitigating the evils of the artificial principle.

TO THOMAS CHALLIS, ESQ., ALDERMAN OF THE CITY
OF LONDON.

SIR,—There are few to whose lot it has fallen to participate in so great a variety of operations for the good of their fellow-citizens, of their country, and of mankind, as to yours. Popular Education, Academic Instruction, Periodical Literature, general and special Humanity, Home and Foreign Missions, all owe much to your talents, energy, influence, and liberality. But the present address proceeds not so much from your relation to these important objects, as to an Institution for the spread of Christian truth in this great metropolis. It is as Treasurer of the London Christian Instruction Society that I thus connect your name with the Founder

of the London City Mission. You highly appreciated the excellences of his character, cordially rejoiced in the success of his labours, and, on his removal from the world, united with the benefactors of his family in efforts to promote its comfort. Although primarily connected with the London Christian Instruction Society, and strongly attached to it, you sincerely bade good-speed to the London City Mission. You felt, in common with the Committee and the friends generally of the former Institution, that there was not only no ground for jealousy of the latter, but that the work to be done would afford ample scope for their united energies, were those energies augmented tenfold! Even now, after their respective labours for nine years, the means are still utterly disproportioned to the end; and notwithstanding the increase of the agency of both these Societies, there is reason to fear that this disproportion is becoming hourly greater. Multitudes are perishing on every hand, and comparatively few regard it! The cry of their distress ascends from all parts of the City! Piety, compassion, and patriotism echo that cry, and summon Christians of every class and rank, in all communities, to hasten to the rescue!

It may now be proper, in approaching a conclusion, to review the system of Mr. Nasmyth, and to inquire into the practical deductions to be derived from it. His primary object was the establishment of City and Town Missions, and to that object all his other exertions were subordinate and subservient. He had a very strong perception of the importance of association for the accomplishment of moral objects. He saw that there

was no limit to the power of human combination. Perhaps his lengthened connexion with the Religious and Charitable Institution House in Glasgow, and his management of so large a number of societies, had deeply familiarized his mind to the idea of action by joint forces. This mode of operation for the good of man is one of the most extraordinary features of modern times. It was never dreamed of among the ancients. But this mode of action for purposes of mischief, is as old as society. What is the science of war, the combination of multitudes for mutual destruction, but the science of such action? Individuals were capable of but little mischief; organized, no bounds could be set to their desolations. The principle is now being applied, in all possible ways, to work out the good of the species. There is scarcely an evil to which man is exposed, against which, by association, he may not guard himself. It extends to man in all conditions, and to the property of man in all situations—to accident, to sickness, to death itself, to the ravages of fire, and the rage of ocean. It extends to the whole empire of art, science, and humanity. It has been employed to emancipate the slave in the West, and to enlighten the idolater in the East; to construct rail-roads at the expense of millions, and compose Encyclopædias comprising the wisdom of ages. In the mind of Nasmith the principle was linked with humanity; he thought he had found in this a means of mitigating misery, in all its forms, and in its utmost magnitude.

These societies are of two classes, the natural and the artificial; the former Christian Churches, and the latter voluntary associations of Christian men. In the order of nature, conventional movements are first, and absolutely

necessary. There is no other means of operation in a district of country, or in a locality of a town or city, where churches do not exist, or do not exist in number and strength sufficient to act congregationally upon the population around them. But these are only temporary expedients, which must ultimately give place to measures based on other principles. In proportion as churches come to exist in numbers and means adequate to the work of evangelizing their vicinities, the necessity for artificial combinations will gradually subside, and may at length be safely dispensed with. In them the Spirit of God resides; through them, as the principal means, he will subdue the world, and complete the conquests of the Head of the Heathen. Every church, like the glorious gospel, of which it is the depository, may be likened unto fire and leaven, which operate by assimilating to themselves their kindred elements, when such elements are brought into contact. Churches ought, at all points, to act on surrounding unbelievers, and at once to absorb the faithful into their several fellowships; or, to change the figure, the armies of the cross, like other armies, require their advanced guards, their spies, and pioneers,—such as missionaries, itinerants, and other classes of labourers; but the conquests of that cross are to be completed, its authority and government established, and its empire upheld, by its own organized masses—that is, by Gospel Churches. Missionary efforts, itinerant labours, and all others of a conventional and general nature, must ultimately terminate in those of a local and congregational character. Such is the order of nature. This principle ought, therefore, so far as practicable, to be stedfastly and uniformly acted upon in all our gospel enterprises,

whether in behalf of our rural, village, town, or city population. The work ought to be done by churches, in their organised capacity.

City Missions, as formed by Mr. Nasmith, recognise neither church nor pastor, sect nor party, nor any particular school of theology; and their only rallying points are, the doctrine and diffusion of the "common salvation." Hence, their committees of management are promiscuous bodies of Christian men, bound by no other ties than those of the common faith, and of a common object; and everything relating to their constitution, their supporters, and their agents, is conventional and artificial; there is nothing appertaining to them congregational or natural. It is, therefore, demonstrably certain, that an institution so founded, so framed, so supported, and so worked, must labour under a variety of disadvantages, affecting at once its unity, efficiency, and duration. Men, however, of a catholic spirit, and of a generous nature, but with small experience, and with more of an imaginative than of a judicial faculty, may be found admiring this very defect as a chief excellence; but unless such admiration can work a miracle, time, the great corrector of all errors, will expose the fallacy.

This view of City and Town Missions, however, must not be misunderstood, or construed into hostility. In our judgment this species of association, with every other existing for a kindred object, whatever be their defects, is infinitely better than an absolute famine of the word of life. Such missions are an invaluable confederacy, in every locality where multitudes are perishing, and where churches exist not, or existing are asleep, and reposing in criminal indifference. But, wherever

churches are, and have become awake to their duties, and to the claims of lost souls, who are "drawn unto death" on every side, all institutions so constituted will undergo a change, and their precious elements will be combined into new and more efficient forms. Churches will select, appoint, and liberally support their own agents, who will labour with the church and for the church with which they are connected. Such agents will have their appropriate post in its evangelical arrangements; they will take a chief share in all its evangelising operations, and occupy a foremost place in leading on the ranks of its gratuitous agency; they will, in all points, be pastoral assistants in the work of God. Thus allied to the pastors, backed by the weight of their respective churches, and sustained on every hand by zealous bands of non-stipendiary agents, they will find themselves in a position of strength and stability, comfort and usefulness, presenting a bright and cheering contrast to that of the agents of an artificial society, who, proceeding from no church, nor association of churches, going forth ostensibly to convert men, yet forming their converts into no Christian fellowship, administering to them no church ordinance, and being in their official capacity of no communion—are merely general teachers. Such an agency must of necessity be comparatively feeble and impotent. Such an institution is not a spiritual organization, like a church of Christ, endowed with inherent self-supporting vitality, and must mainly depend for its existence upon the uncertain zeal of a few artificially connected individuals.

In most societies very much, and in many everything, depends on the secretary. This is emphatically the case with City Missions. That such an institution may be

efficient, the Secretary must be a man of high character and high competency. Only such men can overcome the difficulties of their constitution; for such men will overcome anything within the limits of possibility. Of this fact we have a striking illustration in the admirable working of the London City Mission at the present time. Its Committee is composed of very superior men, who discharge their functions in the best manner; but its life, its soul, the mainspring of its power, lie in its secretaryship. It was a happy hour for it, and the perishing multitudes, whose salvation is the object of its labours, when the Rev. Robert Ainslie resigned his pastoral charge, and wholly consecrated his time, talents, labours, and experience to this one undertaking. This measure has been the principal means of its prosperity. Had the Committee, in a perverse fit of pernicious economy, selected some feeble man, who might have been had for half his salary, their affairs would this day have presented a very different aspect. In this matter the London Committee present an example of practical sagacity, which all the cities and great towns in England, where such Missions are or may be established, would do well to imitate. It is everywhere an essential condition of efficiency, if not almost of existence. In every case a minister, of the first class, should be selected, and solicited to resign his charge that he may devote himself solely to this one thing. This resignation ought invariably to be insisted on. The junction of important pastoral charges with onerous secretaryships, cannot be too much deprecated. Men of extraordinary energy may, indeed, do much towards the efficient discharge of double functions; but this is the exception, and the reverse is the rule. There is still, however,

another course even worse than this, and that is, gratuitous secretaryship, whether of ministers or of laymen. A few cases there are of excellent missions with such a secretaryship, as in the Manchester Mission; but here, too, this is the exception; and even in these cases, a secretaryship such as we propose, might, probably, soon double the success.

On the several points just specified, the history of Mr. Nasmith's labours supplies a very instructive lesson. Of the multitude of societies, formed by him in England, Scotland, and Ireland, but a small number survive, and these chiefly City and Town Missions. The result is the same in America. Of all his Transatlantic Missions, the most important, next to that of New York, was that of Philadelphia; probably for this reason, as our narrative has shown, that it enjoyed, at the outset, a larger measure than any other of the Founder's fostering care. Concerning the society of Philadelphia, the Rev. T. G. Allen, its Secretary, in transmitting to Mrs. Nasmith documents for this Memoir, thus writes: "The labours of your husband were very important, indeed, in various parts of our country. In this city you may well remember the favourable influence he exercised. He seemed particularly adapted to go forward as a pioneer, to prepare the path of usefulness to others. Our City Mission is, under the blessing of God, indebted to his efforts for its existence. This Mission is still in being. A number of agents have been employed a part of the time; but now *I am the only agent* in the field. By this Mission much good has been accomplished, and many souls eternally benefited, we trust; and to the Lord our God be all the glory. As to the Young Men's Society, I do not know that it now exists."

The testimony of the Rev. W. A. Hallock, Secretary to the American Tract Society, is still more decisive. Writing to Mrs. Nasmith with reference also to the Memoir, he says, "I consider the facts to be, that Mr. Nasmith had great and untiring zeal and efficiency in forming City Mission Societies. I well remember his appeal to a meeting here, called for that purpose, as being impassioned, glowing, and truly eloquent; as it was also highly evangelical, and utterly free from party or denominational prejudices. He hastened on in visiting city after city, and village after village, with neither relaxation nor rest, till he had reached, I believe, almost all the principal towns of the Atlantic States. Besides organizing City Missions, he formed Young Men's Societies. As soon as they were formed, he went on his way; and I believe the fact to be that NOT ONE CITY MISSION, OR ONE YOUNG MEN'S SOCIETY, FORMED BY HIM, CONTINUED LONG IN SUCCESSFUL OPERATION. All whom he addressed approved the objects; but owing to the amount of labour required in this busy, enterprising country, or want of devoted self-denying piety, or for some other reason, I have NOT THE KNOWLEDGE OF ONE THAT CONTINUED IN SUCCESSFUL OPERATION MUCH AFTER ITS ORGANISATION. Granting that his plans were good, it would seem that it would have been wiser to have *remained longer in each place, and secured more efficient organisation*. He found what were equivalent to a City Mission in Philadelphia, Boston, and New York; and, doubtless, he encouraged these organizations, which organizations still exist, and are quite efficient. The above is the substance of what were the facts as to this country, and what you wish is—FACTS."

The experiment relative to artificial Missions is now complete, and the result is uniform; failure is the rule, success the exception; and that exception is always accounted for by circumstances. Under David Nasmith's own management they would generally have succeeded under any circumstances, and in spite of every obstacle; and so will they in the hands of men of kindred character and like capabilities. The practical lesson, therefore, is, that, as far as practicable, the principle of congregational operation should be carried into every department of Christian agency. A Christian church is an organized body, capable of performing, and designed to perform, all manner of evangelical functions necessary to the spread of the gospel and the salvation of men. Such a church, therefore, is to be considered, not as an individual, but as a system—a compound society, branching forth in every direction where work is to be performed in behalf of religious benevolence. There is not one of these various objects appertaining to the local diffusion of Christian knowledge, for which separate societies have been formed, which might not have been far more easily, cheaply, and effectively accomplished by the churches of Christ acting in their individual, organized capacity. Whether those objects relate to sabbath-school instruction—to the farther culture of young people of both sexes—to Bible and tract distribution—to district visitation of the poor in towns and cities, for Scripture reading and exposition—to cottage lecturing and village preaching—or to any other pursuits of a like nature, they can be effectively and permanently prosecuted only upon one principle—the principle of congregational operation. For all these purposes a Christian church, whether Independent,

Presbyterian, Episcopalian, Methodistic, or whatever name or form it may bear, is a ready-formed, standing society,—a permanent institution. Unless a Christian church operate in all these directions, and in others of a kindred character, according to ever-varying circumstances, there is a want, an imperfection in its economy; it fails to answer the end of its organisation and of its existence. As things now stand there is verily a fault among us; our evangelical and benevolent institutions, almost everywhere, sustain the character of distinct, separate, and independent bodies; or, at the most, the character of artificial adjuncts, mere voluntary appendages, with which neither churches nor pastors, as such, have any connexion or concern, rather than the character of an element, a constituent part of a complete church. This is a most lamentable evil—an evil which has spread like a canker among all communities, and diffused a paralytic impotence among the people of God throughout the whole British empire.

No man understood this doctrine more clearly, or felt the force of it more powerfully, than David Nasmith, at the outset of his career. In the twelfth chapter of this volume we found him declaring his sentiments in the following words:—"Our City Missions are of great importance; but they are necessary, I conceive, ONLY BECAUSE THE CHURCHES ARE NOT DOING THEIR DUTY; THE SOONER THAT CHURCHES ACT, THE BETTER—WHAT A DIFFERENT EFFECT WOULD THEY PRODUCE!" Again, in the same chapter, we hear him breathing out his compassionate zeal in these words:—"I LONG FOR THE PERIOD WHEN THE CHURCHES OF CHRIST, INSTEAD OF THESE VOLUNTARY ASSOCIATIONS, FORMED FOR THIS PURPOSE, SHALL BECOME MISSIONARY BODIES,"

Such were Mr. Nasmith's notions at the commencement of his enterprise, and such in principle they continued to its close; but his feelings, latterly, became considerably warped; so much so, indeed, that he had, in a great degree, lost sight of it, and become inordinately attached to the principle of artificial association.

These feelings greatly grew upon him during the last ten years of his life. It has already appeared that so far back as 1829,* he had begun to separate himself from the pastors of churches: his avowal was, "I have ceased asking the co-operation of any minister." This was David's greatest practical error, and he unhappily persevered in it. He told me some years after he had come to London, that he had "entirely given up the ministers, that there was no getting on with them, and that he had betaken himself to the laymen." His successor, Mr. Blanchard, in the documents with which he has favoured me, gives an example of the unhappy consequences of this resolve. "I remember," says he, "going to a town where he had formerly been, and where he had failed to form a Town Mission. I called on a gentleman, who said, 'What is your proposed plan, Sir? Do you mean to consult the ministers of the town?' I replied, 'Yes; that is invariably my custom.' 'Oh, then, I will assist you,' said he. 'When your predecessor, Mr. Nasmith, came here, he called together our young men, and told them they ought not to be guided by their pastors, but should act for themselves, &c.; and we were obliged to oppose him, as he was creating schism among us, and we desired him to leave the town.'" He did not, however, uniformly set aside the ministers: he occasionally, at least, called

* See pages 185—187.

upon them, apprised them of his object, and asked them for the names and addresses of such persons as were most likely to be of service to him; but here the matter generally ended. This was a fatal mistake, —almost his only error, and his chief misfortune. It was impossible that institutions formed under such circumstances should generally succeed. There is no instance of a prosperous Mission without the approbation and support of the ministers of the places. Next to the union of churches, in such movements, is the union of pastors, which, where it can be effected, is a powerful antidote to the evils of the artificial principle; and we see no reason why it should not be effected everywhere. But among right-minded men there is nothing to prevent a union of churches also, nor to hinder the churches of that union from working together, upon the Congregational principle, with compactness, force, and efficiency, as a harmonious and powerful confederation.

CHAPTER XXX.

Address to Mr. Lewis—The London City Mission recommended as a model—Present state of its agency and administration—Laudable provision for the Comfort of its Missionaries—Special claims of its agents—Results of its operations; the chief result of Nasmith's labours—Origin and object of the British and Foreign City and Town Mission—Error in the original constitution of Young Men's Societies; resolution correcting it—Specific design of the British and Foreign Town Mission; examiners of its agents; number of societies formed by it since Nasmith's death; its present condition—Operations of the Manchester Town Mission; their results—Operations of the Leeds Town Mission; their results—Concluding observations.

TO THE REV. THOMAS LEWIS, ISLINGTON.

SIR,—As the Pastor and friend of David Nasmith during the last stage of his pilgrimage, it is meet that the closing chapter of his Memoirs should be inscribed to you in preference to all others. You know somewhat of his character, which proclaimed his heavenly birth. All his actions bespoke the nobility of his nature. He towered far above the multitude, even of those who are deemed pillars in the kingdom of God. He was not one of those who, “measuring themselves by themselves, and comparing themselves among themselves, are not wise.” Never man was less influenced by those around him. He took his standard not from other Christians, but from the Scriptures; and, at all times, acted very much as if he had lived in the midst

of a world of blind idolaters, sunk in sensuality, and dead in sin. His eye was constantly fixed on the character of the Great Exemplar, while, without intermission, every nerve was strained to the uttermost to reach a full measure of conformity to its beauty in holiness. How great was your honour in presiding over a flock which numbered such a man !

“O church ! to whom that man was dear,
The Angel of thy mercies here,
Behold the path he trod,
‘A milky way’ through midnight skies ;—
Behold the grave in which he lies ;
E’en from this dust thy prophet cries,
‘Prepare to meet thy God !’”

It only now remains to set forth the progress of City Missions since David's death, and their present state. That of London has entered upon the tenth year of its existence, and is carrying forward its peaceful labours with great efficiency, enjoying more of the public confidence than at any former period, and possessing a degree of healthful vigour never before experienced. It deserves to be considered the Model Mission of the empire. The experience of its secretaries, committee, and agents, has now reached a condition of considerable maturity, and it may be safely affirmed that, in compactness, completeness, order, and efficiency, it is incomparably superior to every thing of the kind anywhere to be found. The Agents, who are selected with extraordinary care, and subjected to an unexampled process of examination, now exceed One Hundred. Everything is reduced to system. We question whether the Metropolitan Police Establish-

ment is conducted with a more rigorous regard to rule and order than the London City Mission. In truth, while looking at the economy of the latter, we are so strongly reminded of the former, that we are led to view the City Mission as a Moral Police Institution. In its admirable discipline, benevolence, and humanity are beautifully blended with order and law. The Agents belong to no fewer than *eight* Denominations,—a fact which, to thinking men, will not be without instruction.

There are three advantages enjoyed by the missionaries, which merit special notice. The first is, the Mission library, from which they have, once a week, any work it contains. The second is, that, in the event of illness, they have medical advice and medicines gratuitously. Seven physicians, residing in different parts of London, kindly prescribe for the missionaries; and ten chemists generously give to them whatever medicines they may require. For the purpose of promoting health and recreation, every missionary is allowed a fortnight in the country during the year. The third advantage is, the Disabled Missionaries' Fund; the object of which is, that if any missionary should be afflicted with blindness, paralysis, insanity, or become otherwise disabled in the service of the Mission, or become unfit for service by age, he should have such an allowance as the Committee may deem sufficient, according to the circumstances. Beside the Disabled Missionaries' Fund, there is another fund, to which the missionaries subscribe a small sum monthly. If a missionary lose his wife by death, he receives from this fund the sum of 10%.; and if a missionary die, his widow receives the sum of 30%.

The wisdom of these arrangements is above all praise,

and they cannot fail to recommend themselves to the support and admiration of the Christian public, who may aid the library by presents of books, and the Disabled Missionary Fund by subscription, donations, or bequests. Where can opulent Christians find objects of greater interest, or of claims superior? Is not each of these worthy men, in his own humble sphere, a Howard—yea, and in some respects, more than a Howard? The amount of their usefulness cannot be accurately estimated. Much the greater portion of it will never be ascertained in the present world. In all labours which have for their object the spirit of man, we must walk by faith rather than by sight. But in the case before us, there is not a little on which the eye can rest with devout satisfaction, and with grateful complacency. For example: At the last annual meeting, as some of the visible results of the two brief preceding years, it was stated, that 763 persons, of profligate character, had been reclaimed and reformed; 179 persons, who had made a profession of religion, and had lapsed into an irreligious state, were restored; 5,414 children had been sent to day and Sunday-schools; 1,422 persons had died upon the districts occupied by the missionaries, not one of whom was visited by any religious instructor, except the missionary; 363 persons who died, had, in the judgment of charity, embraced the Gospel, and departed in the possession of its consolations; 347 persons avowed that they had become decided characters, and were determined, by Divine grace, to lead a holy life, who had not then joined the Christian Church: and, in addition to the above, 244 persons made a public profession of religion, and became members and communicants of Christian Churches. During the two years, 654,293

visits and calls were made upon the poor, of which 49,234 were to the sick and dying; 15,183 meetings were held for praying and expounding the Scriptures; and 715,440 tracts were given away.

Who can estimate the importance, spiritual, moral, and political, of an institution of which such things can be reported? Who can determine the claims of the memory of the man from whom that institution derived its existence? Is it saying too much to affirm, that the arrival in London of David Nasmyth was, in relation to eternity, an event of greater importance than that of all the ambassadors and statesmen, philosophers and kings, who have appeared in it for centuries? Among that starred, and gartered, and diademed multitude, has one of the neglected and expiring poor of our city ever had cause to bless an individual for pointing him to the Lamb of God?

The London City Mission is simply what its name implies; it is not a parent but a child. It is no part of its object to multiply itself. But the desire of its Founder was to fill the nation, the empire, the world with such institutions. On this object he was never more bent than at the time of his death. With a view to this, he formed "The British and Foreign Mission," that, if possible, the work might advance when he was called home to his Father's house. Such was the chief reason he assigned for the act. This institution, however, was not, while he lived, to be confined to City Missions, but extended to all sorts of philanthropic association, a circumstance which prevented some of his best friends, as has already appeared, from rendering that support and co-operation which he might otherwise have commanded. He was especially attached to the

subject of Young Men's Societies, which, in Scotland, had been productive of great good, but, in the main, worked ill in England, chiefly from the promiscuous character of their members; an error, which a former chapter has shown he endeavoured to correct, by confining the membership to men giving evidence of personal piety. This new form of it was called "The Christian Young Men's Union." The last meeting he ever attended was one of the committee of that Society on the evening before he left home for Guildford, where he died. At that meeting, he suggested the propriety of forming a "Young Men's Home," or rather Homes, where pious young men, coming to London from the country, might have lodgings under the superintendence of judicious and pious persons, a library, &c.; so that their parents would have the satisfaction of knowing that their sons would be protected from the snares incident to a residence in the Metropolis.

On the death of Mr. Nasmith, the Committee wisely resolved to confine their operations exclusively to the formation and assistance of City and Town Missions, and steadily to conduct these operations on the pure and liberal principles of the Founder,—the Examiners of Agents, as well as the Agents themselves, being of several bodies. This function is at present discharged by Dr. Hannah, Wesleyan; Dr. Jenkyn, Independent; Rev. Peter Hall, Episcopalian; Rev. J. H. Evans, Baptist; Rev. P. Lorimer, Scotch Church; and the Rev. J. Sherman, Countess' Connexion. The name, in conformity with the object, is now altered to that of "The City and Town Mission Society." The number of City and Town Missions formed by the Society, from its institution, March 16th, 1837, to Mr. Nasmith's death,

November 17th, 1839, was *twenty-seven*: the number formed from that time to the present is *twenty-six*. This Society has two objects in view. It seeks not only to *form* Missions, but to *promote their efficiency*. In other words, when these Institutions have been established, and have existed for some time, it is the anxious wish of the Society, by correspondence, and by visitation, to render such assistance as they may require. They have most of them, their annual public meetings also, at which the Secretary of the Parent Society can render material assistance, by relating what has been done in other towns, and by urging, in a mannner that a stranger only can do, the friends of such Institutions to continued and increased contributions.

The City and Town Mission Society, which has now entered upon the *eighth* year of its existence, has been the instrument of great good. It had at the outset to encounter much difficulty; but each successive year has witnessed its growing strength; and I rejoice to learn, from its Secretary, that “at no time, from its establishment, has its position been so favourable as at the present period.”

As specimens of the working of Missions in the provinces, two of the first class may be selected—those of Manchester and Leeds. That of Manchester employs no fewer than *thirty-five* Agents. The following is a statement of their labour and its results for the last two years:—

Tracts distributed	802,424
Visits paid, including 26,311 to the sick and the dying .	308,988
Meetings for reading the Scriptures, exhortation, and prayer	10,885
Average attendance at each meeting	28
Testaments and Psalms lent	1,047

Weekly average of persons who have had the Scriptures read in their houses	5,189
Persons induced to attend public worship	987
Children sent to Sunday-schools	1,293
Hopeful conversions	614
Persons who have become members of Christian churches, and are walking in the fellowship of the gospel	151
Infidels reclaimed	62
Drunkards reclaimed	214
Fallen women restored to their friends or to society	22
There are in the several districts occupied by the Missionaries persons who may be called inquirers, persons who are anxious to know the way of salvation, and who, from old age and poverty, are dependent on the Missionaries for religious instruction, to the number of	4,932*

The Leeds Mission has ten Agents, whose labours and their effects, for the last two years, are thus set forth:—

Number of visits, including 17,543 to the sick and dying, ...	88,555
Calls, or short visits	7,800
Meetings for reading the Scriptures, exhortation, and prayer	4,108
Tracts distributed	89,700
Families supplied with Testaments and Psalms on loan	337
Number of persons in the Vagrant-office who have received instruction from the Missionaries	21,624
Hopeful conversions	310
Of these have become members of Christian churches, and are, through grace, walking according to the gospel	121

This history has now reached its termination; and, at the sight of the goal, once so distant, a feeling of solemnity arises in the writer's mind. Since this work began, many of the watchmen of Zion, and of the friends of their species, like David Nasmith, have been cut off in the midst of their labours and usefulness.

* These statistics have been prepared with care, and with a jealousy for the truth.—*Manchester Report*.

More than once, the author has had reason to think that he might, perhaps, have been shortly added to the number, and have left this undertaking to be completed by the hand of another; but, through the mercy of God, he has been spared to finish and present the History of the Husband and the Father to the amiable Widow, with her five orphan Children, and to the churches of the Saints of the Most High.

In surrendering his work to the public, the Author feels some of the sadness experienced at parting with an old friend, endeared by time and offices of kindness. He is deeply conscious that his performance, like every thing human, is imperfect; but he is not less conscious of having laboriously endeavoured to render it an instrument of usefulness to the souls of men, and to the cause of the Redeemer. He will long remember the solemn pleasure with which he often mused among the papers of his departed friend, sometimes at the hour when "deep sleep falleth upon man," and at other times when the lark carols at early dawn, and "man goeth forth to his labours." These have been some of the happiest hours of his life, as the work itself, as a literary occupation, has been by far the most profitable he ever engaged in to his own immortal spirit. If the reader shall experience but half the benefit and satisfaction enjoyed by the writer, he will deem himself amply rewarded for the expense of purchase and the toil of perusal. It has supplied to the Author not only "reproof, correction, and instruction," but also example, stimulus, and encouragement; and now his prayer is, that, what it hath proved to him, it may prove to multitudes.

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